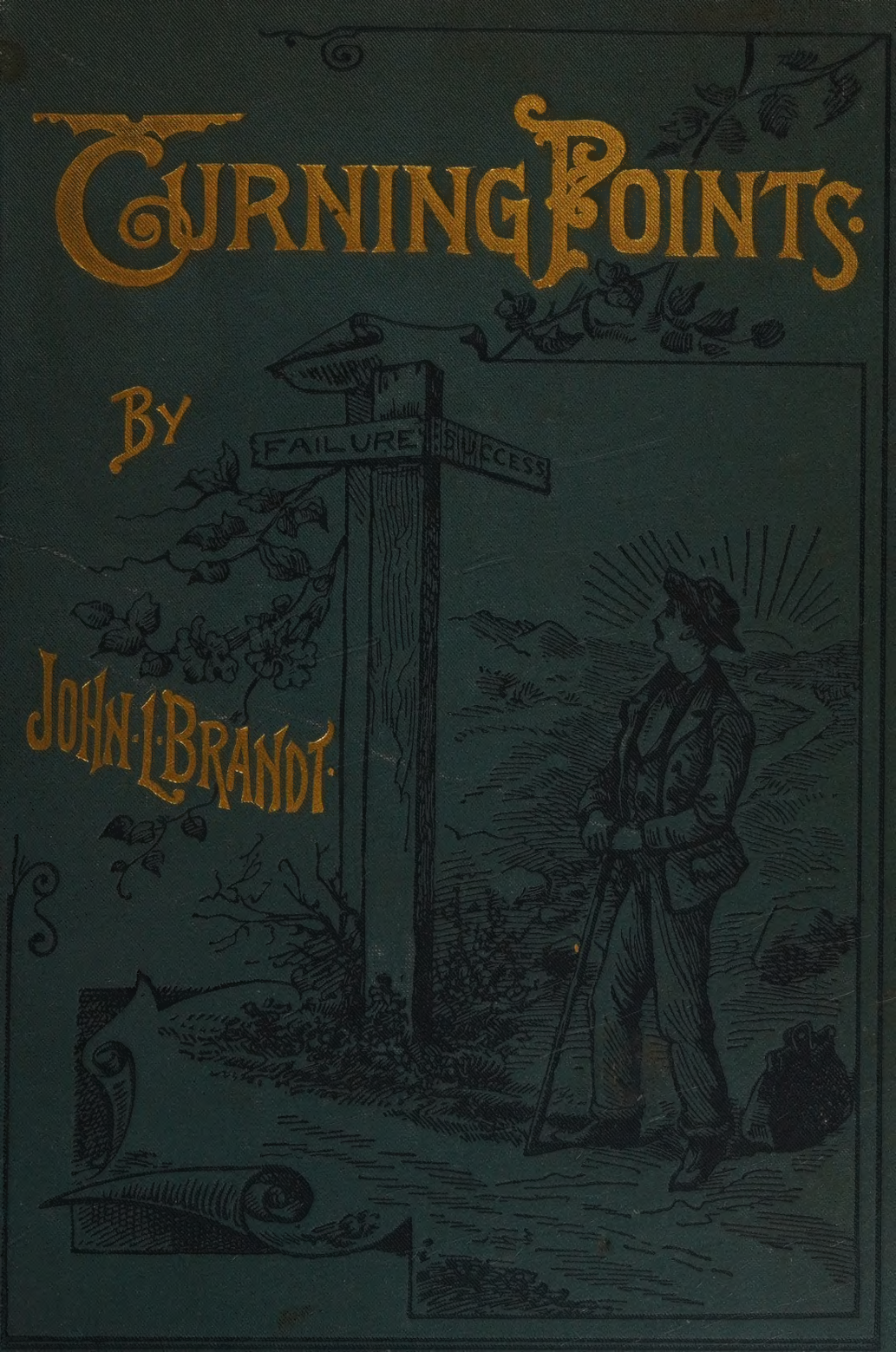
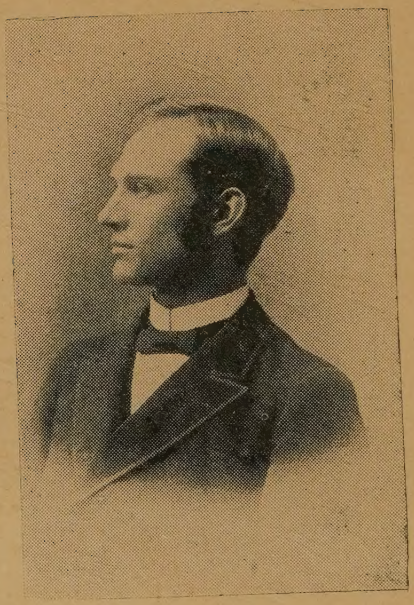
TURNING POINTS

BY

JOHN L. BRANDT





JOHN L BRANDT.

TURNING POINTS

OR

GREAT QUESTIONS FOR YOUNG MEN AND WOMEN

BY

JOHN L. BRANDT

WITH INTRODUCTION BY

F. D. POWER

REVISED AND ENLARGED EDITION, ILLUSTRATED

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CONTENTS.

CHAP.		PAGE
	Introduction	v–xii
1.	Privileges of the Present, and How to Embrace Them	1–17
2.	Business: How to Choose It, and How to Succeed in It	18–36
3.	Character, and How to Build It	37–55
4.	Associates, and How to Choose Them	56–68
5.	Language, and How to Use It	69–81
6.	Marriage, and How to Consider It	81–101
7.	Purpose, and How to Effect It	102–110
8.	Small Beginnings, and How to Cherish Them	111–123
9.	Home, and How to Adorn It	124–135
10.	Heroes, and Who They Are	136–150
11.	Women: Their Powers and Their Duties	151–173
12.	Fast Young Men: Their Ruin and Restoration	174–185
13.	Questions of the Age, and Who are to Decide Them	186–200
14.	Reading, its Importance and Advantages	201–234
15.	Money, and How to Use It	235–254
16.	Time, and How to Improve It	255–272
17.	Ambitions, Noble and Ignoble	273–295
18.	Turning Points in Science and History	296–308
19.	Godliness, and its Profitableness	309–319
20.	Sin, and What to Do with It	320–332
21.	Jesus Christ, and What to Do with Him	333–343

INTRODUCTION.

The builder of this house has invited me to construct its vestibule. The old Romans, from whom our architects borrow this plan of entrance, were accustomed to pause but a moment here. The atrium, where the family gathered, where the domestic altar was raised, and the images of the master's ancestors looked down from the walls, and the triclinium, where the meals were served, had a far richer interest, which hastened the feet of the guest. Passing through this entrance way, all the hospitalities of a well-ordered house await you.

To-day the entertainment that is provided by this generous host is for the young. In the hall of images, into which you will presently enter, he will point out to you splendid ideals, noble characters for your instruction and inspiration; at his table he will supply you with food for mind and spirit, more helpful than any feast Lucullus could spread. This is an age in which young men and women are appreciated. Science makes its best efforts in their interest. Literature spreads its tables with richest fruits for their enjoy-

ment. Government enacts its wisest laws for their protection. Religion seeks in every way to enlist their powers and direct their genius toward divine ends. Our Sunday-schools, our Bands of Hope, our Young People's Societies of Christian Endeavor, our Young Men's Christian Associations, indicate the awakening on the part of the church of this century to the claims of youth. We welcome every new and wise effort in this direction.

The needs of young men and women are manifest. Such great inquiries as are treated in these pages confront all young people in every place and age. Without wisdom and experience, or the suggestions from others which these can prompt, thousands must fail in their solution. All around us to-day we may behold such failures. While the friends of the young are more thoroughly enlisted than ever before in noble endeavors on their behalf, their enemies are more numerous and skillful, and cruel as well. The perils of the present keep pace with its privileges. No parent, no pastor, no philanthropist, can afford to be blind to the pitfalls and snares that are cunningly devised by the great enemy of mankind to destroy the children and the young men and women of our time. The saloon was never more active, the theater was never more unclean, the club, the beer-garden, the pool-room were never more vicious, the leprous page was never more widely circulated, the allurement

to its vices of profanity, gaming, unchastity, dishonesty, irreverence and untruth was never more subtile and powerful. What is the result? Seven millions of young men in America to-day, and over five millions of them non-church goers; ninety-five, we are told, out of every hundred do not belong to the church, and ninety-seven out of every hundred do nothing to spread Christianity; while sixty-seven out of every hundred criminals are young men, and our young are the chief patrons of the saloon, the gambling hell, the low theaters and the houses of the blackness of darkness. Fifteen hundred millions go for whisky and tobacco yearly in Christian America. Two hundred and fifty thousand saloons are running night and day to accomplish their fearful work, and seventy thousand criminals crowd our prisons. Every year about one hundred thousand people are put in the common jail for the first time; and while our population doubles every twenty-five years, the number of criminals doubles every ten. The great multitude of these consists of young men and boys. How do we account for it? The explanation is easy.

At the nation's capital are thirty thousand young white men, between the ages of sixteen and thirty-five. Of these, two thousand nine hundred and seven are members of churches. According to actual count, three hundred and sixty-five young men were seen entering ten saloons in one hour; one hundred and

sixty-five were seen entering ten of our leading churches the same evening in one hour; eight hundred and eighteen were seen to enter two low theaters, and at ten young people's meetings the attendance of young men was one hundred and eighty-three. Edmund Burke said: "Tell me the opinions of the young men of a generation or a nation, and I will cast the horoscope of its future destiny." What would the stars tell him here? It is alarming to note the activity of satanic agencies in our time to corrupt the youth. Our very boys are enticed and ruined even before the dew of childhood has been brushed from their cheeks. Recently the writer, visiting the city prison, spoke to a boy behind the grating of his cell, and asked, "How old are you?" And the child answered, "I'm nine; goin' on ten." Think of sunny childhood behind prison bars! A child of eight years of age was arrested in Jersey City not long ago for burglary. He was caught in the act. He said, however, that he had never entered a place before. He had only stood guard for others, or "laid outside a watchin' for de cops." When asked what he would have done if he had seen a policeman, he replied, "I'd say, 'Cheese it! A cop!' and den I'd run." A boy only eight years of age, an age with which we associate the freshness of daybreak and the brightness of the morning star, versed only in the language of the slums, and at the first start in

life taking the direct road to the gallows! Nor do these temptations exist only for young men, and these illustrations of their savage cruelty appear only in the ranks of the stronger sex. Our young women, in whose hearts every lovely plant should spring up, and every beauteous bloom should flourish, as the soft and delicate tread of the Grecian goddess caused every green herb and lovely flower to spring upon the island of Cyprus, too often show a noxious growth that comes from a terrible seed-sowing. The sad story of Jennie Cramer is not a thing which occurs only in the land of steady habits, and once in a generation. The ruin and murder of that bright and beautiful girl was simply the result of too much laxity of parental discipline, freedom from the restraints of a well-ordered home, and associations with vicious companions. For our boys and girls, for our young men and young women, there is but one perfect safety, and that in the inculcation of Christian principles in the sheltering protection of Christian homes, in Christ himself. And the cause of the vast sum of this misery and wreck in early life is want of correct answers to these great questions; need of skill in passing the turning points in life. We owe a pæan of praise, therefore, to every man who aims

> "To stimulate to true and noble life
> The young existence, self-contained no longer;
> But passing outward, hour by hour,
> Fired with a thirst continually stronger
> For some supreme white flower."

It is not, however, on the ground of protection from evil only that such counsel as these pages afford is needed, but for the development of youth, and its direction along the lines of highest and most permanent good. The possibilities of life must be appreciated. Youth must not only be saved from Satan, but used for God. Ambitious for the achievement of the very best that is possible to them in life, every young man and woman must wrestle with these problems. It is as remarkable as it is seldom observed how many of the world's great ones have seized upon the serious things of life and accomplished their work in comparative youth. Moses was a young man when he began his work. David, at eighteen years of age, slew the giant of the Philistines. Solomon, at twenty, ascended the throne. Josiah died a young man, lamented by all the people. Daniel was a young man when he withstood the idolatrous practices of a great nation. Our Saviour finished his work on the cross when a young man. Coming away from the Bible, we have but to glance at the history of the world to see how potent youth has been as a factor in human affairs. Alexander, while almost a boy, became a world-wide conqueror. Napoleon, at the age of twenty-seven, executed that brilliant campaign of Italy which stamped him the foremost captain of his age, drove back the routed Austrians to their capital, treated with the haughtiest monarch of Europe as an

equal, and exacted from the terrified house of Hapsburg peace on his own terms. Pitt was but a youth when he was the greatest political genius of his time. Calvin, at twenty-seven, put forth those Institutes which have so profoundly affected the theological thought of the world for centuries. Keats, "the divine singer," was only a youth. Chatterton, "the marvelous boy who perished in his pride," died at eighteen. Macaulay was the critical dictator of England when quite young. At twenty-seven Summerville ascended, leaving a name which the church will not willingly let die. The possibilities of youth can not be measured. Over every new-born babe the question may well be asked that presented itself beside the cradle of the forerunner of Christ, "What manner of child shall this be?" Before every band of boys men may well lift their hats, after the manner of old John Trebonius, the teacher of Luther, in the presence of his school, who said he knew not what statesmen, philosophers, or doctors of the law might be among them, and who, even then, had among his pupils "the solitary monk that shook the world." Before every girl that crosses the mysterious threshold of life there may lie in the vast unfoldings of the future the sin and the hell of a Messalina, or the service and heaven of a Mary. How important, then, that every wise help should be extended by the world's teachers, and every generous assistance should

be accepted by the world's learners in passing the "Turning Points in Life!"

But we linger too long in the vestibule. We must advance, at the kindly invitation of our host, to the mysteries of his inner chambers. No man or woman can expect success in life without seriously considering these great questions. Could Stanley have gained the coast as the world's greatest explorer without the trial of the forests and swamps, the fever and poison-tipped arrows of the savages of the Dark Continent? Can men and women attain the heights of wisdom without stooping first to find the key that unlocks her secrets?

In the words of the great poet whose ashes were put away beneath the sod of sunny Italy:

> "Are there not, dear Michael,
> Two points in the adventure of the diver?
> One—when a beggar, he prepares to plunge?
> One—when a prince, he rises with his pearl?
> Festus, I plunge."

F. D. POWER.

Washington D. C.

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Churches
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PROGRESS
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Privileges of the Present
Steamships

TURNING POINTS.

PRIVILEGES OF THE PRESENT, AND HOW TO EMBRACE THEM.

STEP BY STEP THE WORLD MOVES.

Everything speaks of progress. Every telegraph and every printing press proclaims the world's progress; the ruins of the past—of nations, of governments, of religions, of pyramids and of amphitheaters, proclaim the world's progress; every school-house, every asylum, and every church, proclaims the world's progress; every farmer, every merchant, every scientist, every philosopher, every statesman, every philanthropist, every teacher, every missionary, and every preacher, proclaims the world's progress; commerce, science, government, philosophy, morals and religion, proclaim the world's progress. Everything speaks of growth, development and advancement.

The pages of history carefully mark the great progress which has been made by humanity since the beginning of the world. At first, society was crude, the secrets of nature were hidden in the air, the earth and the sea. The great need of advancement was written everywhere, and felt in every direction by suffering

humanity. In course of time man began to rise from the lower toward the higher nature, from the physical toward the spiritual, and from the imperfect toward the perfect.

Decade after decade, and age after age have rolled away into oblivion, each producing a better civilization than the one before; each accomplishing greater results than the one before, until we have handed down to us the accumulated histories, warnings, blessings and effects of sixty centuries. Thus we are enabled to enjoy the results, works, discoveries, histories and inventions of all the ages. We have the advantage of all the failures and successes made by the Abyssinians, the Assyrians, the Babylonians, the Egyptians, the Grecians, the Romans, and the Israelites. We have focused into this age all that has been given to the world in the way of philanthropy, heroism, thought and love, by the fathers and forefathers of France, Germany, Spain, Russia, England and America. We have the biographies of the world's greatest men and women of all ages and of all nations. The evils which have been done, and the errors which have been made in the past, are all committed into our hands to give us warning. The good which has been done, the valuable discoveries which have been made, and all the noble achievements which man's wisdom, art, and device have produced, are committed into our hands for our use, profit, example, and inspiration. Hence we stand on the topmost round, and occupy the most advanced position in all the history of the world.

In the beginning of time God gave a ray of light to Adam; later on he walked with Enoch and communicated more light to him; later on he spread the rain-

bow over Noah, and made him a preacher of righteousness; later on he made covenant with and promises to Abraham; later on he descended upon Mount Sinai with a multitude of angels, and gave to Moses the law and additional disclosures of his will respecting man; later on he inspired the harp of David, then enlarged the visions of Isaiah, then made additional revelations to Daniel, and then promised Malachi that he would soon send the Sun of Righteousness with healing in his wings. In the fullness of time, all of this light and these promises culminated in the coming of Christ, who was born in Bethlehem of Judea. His mission was to bring in the last will and testament of God; to make known God's will toward man; to disclose the purpose and future of man; to provide salvation for man; to abolish false religions, and to give the world a religion adapted and suited to the wants of all men in all parts of the earth, and for all generations to come.

The time of Christ marked a great age in the history of the world. People who lived at that time enjoyed many privileges which had never before been enjoyed; they had advantages which all other prophets, priests, kings, and people had not. In them culminated the glorious truths which had been gathered during all past ages; they witnessed the fufillment of predictions and prophecies which had been made during thousands of years prior to that period; they saw, face to face and side by side, Him whom prophets, priests, and kings desired to see, and saw only in promise. They heard from the lips of the divine Man words of truth, soberness, and salvation, which prophets, priests, kings, and people had for ages desired to hear, and heard not.

They enjoyed living in the time and age which all others had diligently searched for and inquired after. They enjoyed the presence of him whom the angels loved. They had revelations of God, life, death, sin, pardon, resurrection of the dead, judgment and heaven, of which the prophets knew nothing. They were given the spirit, the power, the motives and the knowledge which the world had long desired, but possessed not. They were made the inaugurators of a religion which was to embrace all the world; which was to revolutionize the habits and customs of man; to overthrow tyrannies; to give the oil of joy to the sorrowing; to give hope to the despondent; and to furnish a perfect model of light, truth, love, manliness and devotion to all men.

Thus we see the privileges of the people who lived during the time of Christ were far superior to the privileges of those who lived prior to that time; and as we, to-day, look back over these eighteen hundred years, can we not say that our privileges and advantages are as much superior to the privileges of those who lived in the apostolic age, as theirs were superior to those of the ages beyond them? We, to-day, not only enjoy all that they saw and heard, but have the accumulated results of eighteen hundred years of history and progress, which they possessed not. Let us consider some of the privileges and advantages of the present age.

Consider the privileges and advantages enjoyed under the present form of government. The history of government has been truly wonderful. One of the most characteristic advances has been made in the science of government. It has been a history of anarchies, tyrannies, dynasties, nobilities, and despotism. In the study

of government we find thrones have been wrecked, civilizations have been crumbled, and nations have been blotted out. Why? Because of the superior rights vested in kings and rulers. In this trace we first find slavery, then vassals, then subjects, then freedmen. First anarchies, then empires, then kingdoms, and then republics. There has been a great growth from the low into the higher forms of government—from ruling by force to ruling by diplomacy and statesmanship. It was little over a century ago that the declaration was signed which made all men equal. The world was a long time in struggling up to that declaration—to that highest of all forms of governments. The influence of our government is seen to-day, in its effects, to lessen the frequency and atrocity of war. In past ages all great questions between nations were settled by war; but to-day how different. When difficulties arise, men resort to diplomacy and arbitration. War to-day is declared as a last resort, and only as a very painful necessity. In past ages the *terrors* of war were dreadful. The conquering army would drag their slaughtered enemies behind their chariots; throw their dead bodies to the vultures; burn their cities; impale their chief inhabitants; bind their women and children to slavery and oppression. They pursued the defeated soldiers, openly slew them, and cut them down until none remained. They offered no mercy to the suppliant and surrendering enemy. How different to-day! When men go to war it is with pain and dread that they open fire upon their enemies; and when any army is defeated the victors give to them quarter, aid in burying their dead, in doctoring their wounded, and respect their wives and children.

The benefits and advantages of our government are also seen in the many and equal liberties which it has procured for all its citizens. In past ages liberty was unknown. It was said of kings: "Of whom they would, they set up; of whom they would, they put down; and of whom they would, they slew; and of whom they would, they kept alive." All rights were vested in them. They could condemn and sentence without giving the accused trial. Only Roman citizens had the privilege of appealing for trial before condemnation. Not so to-day, save in uncivilized countries. Our government grants to the lowest and meanest citizen of our land the privilege of a fair and impartial trial. We also enjoy the liberty of speech, of the press, and of public worship, which liberties were not enjoyed during past ages. To-day we can assemble peaceably for the discussion and consideration of any and all questions. The privileges and advantages of our government are also seen in the *protection which we enjoy*. Our personal rights are protected, our property is protected, our health is protected, and our lives are protected; protection given to the poor, to the unfortunate; protection given to women, such as has never heretofore been witnessed in the world. In past ages husbands could put away their wives without any cause whatever. Not so to-day. In past ages polygamy prevailed over the whole world. Not so to-day. Women to-day are allowed the privilege of engaging in all businesses and professions. They are respected, and they share equal rights and honors with their husbands. These things were unknown in the past; unknown until Christianity worked up through the government, and swept away the abuses and serfdom

which were imposed upon women, and granted to them the rights and privileges which they now enjoy.

Let us consider the advantages and privileges of the present in the material universe. Great attention is now being paid to the practical achievements of man. The spirit of the age runs into material prosperity. The geologist with his hammer, the sailor with his vessel, the printer with his press, the explorer with his discoveries, the genius with his inventions, and the scientist with his dissecting knives, have produced an age unsurpassed in material development. They have drawn the "waters from wells that are sixty centuries deep;" analyzed and used natural laws, explored the land and sea, and produced an age of sublime, bewildering and practical achievements. *Behold the homes of to-day.* Never before were there so many happy homes; never so many dwellings erected on such an elaborate scale, so conveniently arranged, so comfortably furnished, and so beautifully adorned as to-day. The Queen of Sheba in all her beauty, Solomon in all his glory, Hannibal in all his victories, and Alexander in all his greatness, never looked through a pane of glass, never walked upon Brussels carpet, never listened to such sweet music, never heard the striking of such clocks, never beheld such libraries, and never sat down to such luxurious tables as we enjoy to-day. This progress is equally remarkable in the *agricultural implements.* In olden times they tore up the earth with a crooked stick; then, with a rope of twisted straw attached to an ox, they pulled a wooden plough through the earth. Next came the common iron plow; but to-day steel plows are pulled across the land by steam, which turn several feet of

sod at the same time. In olden times they pulled up the grain from the earth; the age advanced, then they began to use the sickle, then the scythe, then the cradle. But to-day we have the self-binder, and the machine which cuts the grain, threshes it, and sacks it in the field. This progress is seen in the vehicles of travel. Cæsar, in all his travels; Socrates, in search of knowledge; and Mohammed, in all his marches, never rode in a vehicle with springs, or dreamed of the steam power which played with the lid of the kettle. From the chariot without springs, the world advanced to wagons, buggies, hacks, carriages, and barouches, with springs and cushioned seats; and from these we step into palace cars, drawn by steam engines, which abridge distance and reduce space. In olden times they traveled on the water upon logs, then in rude dugouts, then in skiffs, then in canoes, then in sailing vessels; but now the mighty steamboats, with their heavy cargoes, plow through the water at the rate of four hundred to six hundred miles a day. The progress and the privileges of the present can also be seen *in the labor-saving machinery*. To-day there is machinery to make shoes, hats, and wearing apparel; in the past they had none. To-day we have machinery to make chairs, tables, desks and beds; they had none. To-day we have machinery to make agricultural implements and manufacturing appurtenances; they had none. To-day we have machinery to print and bind books; they had none. To-day we have machinery to bore the earth and burst the rocks; they had none. We to-day enjoy hundreds of advantages accruing from man's device and invention, which they had not during the dark ages of the past. The telescope, with which we survey

the heavens; the electric wires, by which we speed our thoughts from nation to nation, and city to city; the printing press, by which the world is converted into an auditorium; the audiphone, by which the dead are made to speak; the telephone, by which we hold conversation with our distant friends; the stenograph, by which we write as rapidly as we speak; the elevator, by which we speed from floor to floor; the steam engine, by which we unite our interests and states; the microscope, by which we detect the wonders of the waters, rocks and sand; gunpowder, by which the walls of tyrannical kings are thrown down; watches, by which we mark the progress of time, and so on. Thus we see the world has greatly advanced in its practical achievements. Thus we see that to-day we enjoy the fruits, the practical fruits, of all ages. Thus we see that we live in an age in which the hidden secrets of nature have been found out by man until his thoughts have been made to echo across the continents and through the billows of the deep.

Great are the present privileges of the poor. In past ages only the rich and influential were great; but to-day every man who desires has the privilege of becoming rich, learned, great, and influential. Looking into the face of the poor man, we can tell why the world has advanced so slowly. It is because the poor have been down-trodden, beaten and abused. It is because the kings and their favorites wrapped their purple robes around them in pride and selfishness. It is because they cared nothing for the poor, save to impose on them their quarrels and their burdens, and reap the fruits of their triumphs. But in opposition to their desires, their determinations and their strength,

Christian civilization has produced an age in which the poor man is given equal rights with the rich. By gunpowder, which blew down the tyrannies of tyrants, that age has come; by the printing press, which tells about everybody and everything, that age has come; by the public school, which furnishes free education for all, that age has come; by the locomotive and steamboat, by which both products and people are borne across continents and seas, that age has come; by the flag of free hearts, hope and home, that age has come; by all the discoveries of philosophy, by all the inventions of science, by all the teachings of government, by all the prayers of honest men, and by the will of God, that age has come—an age in which the poor man can enjoy his easy chair and his library; an age in which the poor man can possess the comforts, conveniences and luxuries of home; an age in which he can have the advantage of an education, equal rights with the rich, and golden opportunities for becoming wise in science, in literature, in art, in politics, and in religion.

Great are the mental privileges of to-day. In olden times only the higher classes were educated. The common people were neither taught to write nor to read. They knew nothing about literature, statesmanship, art or science; but to-day they are taught all these branches in our public schools. To-day the average college president knows as much as did Socrates. The editors, or teachers, or lawyers, or ministers of a single State, possess more wisdom than did all the Roman senators; and why not, when we are living in an age of thought, in an age when we possess the learning of Rome, the culture of sunny Egypt, the classics of Greece, the

light of Christianity, and the researches of eighteen hundred years, about which they knew nothing. Our advantages of to-day are such that we can crowd more life into ten years than did Methuselah into nine hundred and sixty-nine years, or Plato and Socrates into their allotted time. We know that the earth is round; they knew it not. We know that the sun is the center of the solar system, and that the planets revolve around the sun; they knew it not. We are versed in the structure of the earth, the treasures of the deep, and the beauties of the shining heavens; knowledge about which they never dreamed. We have the New Testament; they had it not.

No tongue can describe and no pen can depict the literary advantages of to-day. With the schools to educate, the papers to speed the news, the libraries to carry forward the treasures of thought and history, with lecturers, teachers and preachers, to discuss and discourse upon the great questions of the day, we are offered mental advantages and privileges such as no age in the past ever enjoyed. In the libraries of to-day we have recorded the works and knowledge of all past ages. All who will can enjoy the thoughts of Milton, which go reverberating through eternity; the dramas of Shakespeare, which are so true to life; the zeal of Luther, which fires the heart; the profound thoughts of Bacon and Newton, which elevate the intellect; and the sweet rhymes of Tennyson and Longfellow, which comfort the sorrowing heart. With so many teachers around us, and with so much knowledge before us, can we not say that our mental privileges and advantages have been unsurpassed in the history of the world?

Our religious privileges are equally great. We, to-day, enjoy far more religious instruction than did the righteous men of old. The religious element in man is the strongest element in his nature. It is the key-note to his histories. The religion of a nation is the key-note to the history of that nation. In the study of the past ages we find that the world is full of wrecks of decayed religions. The myths of Greece are no more; the mythologies of Rome are no more; the teachings of Apollo are no more; the thunders of Jupiter are no more; the worship of Mars is no more; the respect paid to Ceres is no more; Moses, the lawgiver, is no more. A greater than all these has come—Christ has come. Christianity, the culmination of all the good that preceded it, has come for one and for all. It is confined to no family, tribe or nation; but it has come for all families, tribes and nations; it has come for those who live in the isles of the sea, and in the continents of both hemispheres. It has come for Jew and Gentile, male and female, barbarian and Assyrian; it has come unburdened by dogmas and rituals; it has come with the mark of God upon it; it has come to overthrow false religions, destroy anarchies, and break down pagan gods and temples; it has come to civilize the savage, emancipate the slave, and elevate the woman; it has come to lessen wars and establish peace; it has come to comfort the sorrowing and cheer the faint; it has come to triumph over death and give an entrance into heaven. In olden times there was one prophet for several millions of people; but to-day there are teachers and preachers by the hundreds and by the thousands. In olden times the law was read on great occasions and at public feasts; to-day there is a weekly

preaching of the gospel. In olden times but few possessed the Scriptures; to-day a copy of the Bible is found in nearly every home in our land. In olden times it required a small fortune to purchase a Bible; to-day copies can be had for five and ten cents each. In olden times many were persecuted who were found with a Bible in their possession; to-day all who desire may read the Bible without interference. In olden times there were no schools in which the children were taught the word of God; to-day there are thousands of schools in which the children are taught the way to happiness, to holiness and to heaven. In olden times there were no societies in which the young people could meet and edify one another; to-day there are hundreds of these societies, where thousands of young people meet to study God's word and to encourage one another on the way from earth to heaven. In olden times there were no benevolent and educational institutions such as we have to-day; asylums for the blind, asylums for the deaf and dumb, asylums for the idiotic, asylums for the insane, alms-houses for the poor, and happy homes for the widows and orphans; besides numerous institutions of learning, where religion, arts, science, and literature are taught. Thus we see some of the great privileges which we enjoy from a religious standpoint.

We have considered some of the great advantages and privileges which we enjoy to-day. We have glanced at the progress of civilization. We have spoken of some of the discoveries in science, advances in art and literature, and the advantages of the Christian religion. These unsurpassed governmental, material, mental and religious advantages have been accumulating during all the

past centuries. Six thousand years of study, labor, and achievement have contributed to the greatness of this age. These numerous advantages and divers privileges have been purchased by our fathers and forefathers. They cost them much suffering and sacrificing, much praying and toiling, much shedding of righteous blood, and much undeserved persecution. For the blessings which we have, honest and Christian men and women have been beaten and plundered, slaughtered and scourged, crushed and imprisoned. Think of the suffering, starvation and battles which the liberties and blessings of our government cost. Think of Bunker Hill, Princeton, Georgetown, Valley Forge, and Yorktown. Think of the brain, heart, and bodily sufferings which our scientific discoveries have cost. Think of Newton, Galileo, Kepler, Stephenson, Watts, Arkwright, Howe, Fulton, and scores of others. For our literary advantages, what banishment, what ostricising, what cruelties, what imprisonments, what sufferings —untold, save to heaven. Think of Brougham, laboring for popular education; Hill, for penny postage; Chambers, Knight and Constable, for cheap literature; Milner and Gibson, for the liberation of the press; Cooke, Wheatstone, Morse and Edison, for the telegraph. Think of noble men writing in cells and prisons—writing in secrecy by taper light; writing for humanity, and not daring to sign their names for fear of persecution. For our religious privileges, think of the pains patiently endured, the sufferings nobly borne in prisons, in dungeons, in towers, on seas, on racks, on crosses, in boiling waters, and in spiked barrels. Think of Paul in prison, James beheaded, Peter scourged, and Christ on the cross! Think of a million men and

women martyred for the cross! Think of their tears, hopes, scourgings, and cruel deaths! But the day of such trials and such persecutions has gone by. Thank God that others paid the price, and we have the grand results and glorious fruits.

DO WE APPRECIATE THEM?

Are we awake to our unlimited and unsurpassed privileges and advantages? Are we profiting by our advantages and embracing our privileges? Do we, by word or deed, strive to maintain that pure and spotless government which others fought to win? Do we wisely and thankfully use the inventions and practical achievements which others suffered to invent and achieve? Do we read and study the books which those of earlier decades labored to write? Do we attend the schools which others dared to establish? Do we read the Bible, or obey the gospel which others, through fiery trials and death, gave us?

Should we not highly appreciate and greatly prize these blessings which have been handed down to us through the past ages? Should we not wisely use our time and consecrate our talents to the preservation of these privileges, and to the transmitting of them, with increased advantages, to those who shall follow us, as their fairest inheritance and happiest portion? Should we not wisely use our time and consecrate our talents to the perfecting and increase of our inventions, that those who follow us may have still greater advantages? Should we not wisely use our time and consecrate our talents to the wiping out of every stain from our government, so that those who follow us may enjoy advanced and higher positions in government?

Should we not wisely use our time and consecrate our talents to bettering, elevating and educating the poor, so that in ages to come their children may enjoy still greater privileges and blessings? Should we not wisely use our time and consecrate our talents to the maintaining, founding and building of schools, colleges, churches, and benevolent institutions, that those who follow us may reap from them still greater benefits than we enjoyed? Should we not wisely use our time and consecrate our talents to the defense and advance of Christianity, so that those who follow us may have less sorrow and more joy than we have at present?

Woe came upon Judea, Rome, Greece, and Egypt, because they appreciated not their advantages. Woe will come upon us, upon our nation, our government, our schools, our arts, our sciences, and our churches, if we do not embrace the privileges which are before us.

Shall we not profit by the advantages that we enjoy, and exert our might to elevating the standard? Shall we not go on unto a greater perfection in science, art, and literature? Shall we not aid in wiping out false religions and anarchism; in hastening the millennium; in establishing a broader civilization, and giving "Glory to God in the highest, and peace on earth and good will to men"?

I know not what discoveries may be made in the future; what inventions may spring from the brains of men; what great changes may be wrought in government; what great reforms may be wrought in society; but I do know that, as we travel down the future, it is our duty, the duty of all men and women, to put

forth their best efforts, to elevate the standard of virtue in public life as well as in private life; to do their best in maintaining truth against falsehood, right against wrong, honest voting and fair elections against political corruption, and in serving God instead of mammon. Our own interests demand that we do our best, humanity demands that we do our best, angels and God demand that we do our best.

BUSINESS: HOW TO CHOOSE IT, AND HOW TO SUCCEED IN IT.

During every age there is some one idea that predominates—a certain tending of the elements in one direction. Something is king. Something leads in the control of men's thoughts, words and deeds. During the age of Cæsar, physical power was king; during the age of Demosthenes, oratory was king; during the age of Luther, religious reformation was the leading idea; during the age of Washington, the great question was, shall we continue in subjection to England, or shall we fight for our liberty? Lincoln lived in an age when the great question was, can man lawfully enslave his fellow-man?

But this is an age of business—an age when business is king. An age in which business, in a great degree, controls the interests and destiny of the country. What mean these wagons, laden with freight, which pass to and fro on the streets? What mean these great frame, brick, and stone buildings? What mean these banks, custom-houses, and stock exchanges? What mean these forges and factories, in which thousands of spindles are turned, and countless millions of articles made? What mean these ships which sail on the waters, and what mean these long railroad trains and crowded freight depots? All these things speak to us of business. Everything seems to take on the form of trade.

MISTAKEN OCCUPATIONS
LABORATORY

The teacher trades his knowledge, the physician his skill, the attorney his counsel, the artist his paintings, the farmer his products, the merchant his wares, the mechanic his labor, the druggist his physic, the banker his exchange, and so on. This age is one in which men are devoting thought, time, and energy to practical achievements, to labor-saving machinery, to comfortable homes, and to the accumulation of wealth. This is pre-eminently a business age.

Everything in the universe is in constant activity. The insects ply on and in the earth, the plants and trees grow and decay, the animals roam in the fields, the sea is alive with living creatures, and its waves, tides and currents are in constant motion; the earth rotates on its axis, and revolves around the sun; the sun has its orbit, and all the satellites and planets of the heavens speed on their way through the unbounded region of space. Man's body and mind are also framed for ceaseless activity. Unless his mind is active it lapses into a state of weakness and ignorance. Unless his body is active it becomes weak and unhealthy. Man's bread, health, home, happiness and prosperity depend on his constant exertion. Idleness is worse than no work, because it permits the mind to recoil upon itself, and drives it into despondency and temptation. Every man should have two great purposes in view: one, the building of an honorable character, and the other, the successful prosecution of some business. These two purposes should be constantly in view, and should command all his energies, that he may win success. The present article is devoted to the latter of these two great purposes.

I.—WHAT SHALL BE MY AVOCATION?

In what business shall I engage, or what profession shall I follow? An important question, and one that is hard to decide. There can be neither contentment, happiness, nor success in life till this question is decided. There are many business failures and professional wrecks, because men are not in the right place. Wheat will not grow in the pond; pond lilies will not grow in the dry land; birds can not live in water, nor fish in the open air; neither can a man prosper if he is out of his element. Said the young man, "I can not sell goods, but I can work as an accountant." The employer responded, "I know you can not sell goods; I will try you as an accountant." He placed him in the shipping department, and he soon became an expert in that business. There are some men who are miserable failures as lawyers, who would have made successful merchants or farmers. There are hundreds of ministers who butcher the king's English, who would have made first-rate farmers, mechanics, or merchants. There are many awkward and bunglesome physicians, who would have made excellent blacksmiths or carpenters. The legal, medical, and ministerial professions are held the highest; and into these hundreds enter, who have no talent for them. Hence there are many middling men in the professions, who would have made capital business men. Better be a Washington in the garden, than a straggler in the camp of attorneys; better be a Napoleon as a farmer, than a drone in the hive of physicians; better be a Cæsar in the blacksmith shop, than a failure in the pulpit.

Parents can greatly aid their children in the choice of their avocations. This is their privilege, their duty, and their pleasure. They should use wisdom, prudence, care, study, and time, in rightly directing the talents of their offspring. Not unfrequently parents make serious mistakes in putting their children in the wrong sphere. Sometimes, for the convenience and pecuniary benefit of the parents, they urge their boys to follow the same pursuit as that in which the father is engaged. This is sometimes a pittance in the parents' pockets, but a burden and grievance to the children during all of their lives. Because a father is in a certain business, it is not always the case that the son has special talents for that business. Sometimes parents who are blessed with several boys select a profession, and then select a boy for the profession. This is often done when there is no fitness on the part of the boy. He enters it to satisfy the desires of his parents, and becomes a failure, or makes but a middling success; whereas, he might have made a grand success in some other business. A now prominent railroad man was, in early life, urged by his parents to enter college and study for the priesthood. Against his inclinations, he consented. After he left college he served the church two years, then forsook it and entered a railroad office, and went up and up, until he stands on the topmost round. Daniel Webster's father wanted him to become a farmer, notwithstanding Daniel had developed talents in another direction. It is said that the father took the lad to the field, gave him a scythe, and told him to follow him with a swath. Daniel followed him with a few strokes, stopped, and began tinkering with the scythe. His father asked him what was wrong.

Says Daniel, "It hangs too far out." The father very kindly set the scythe farther in. Daniel made a few strokes, stopped again, and began tinkering with the scythe. When his father returned he began questioning his son as to what was wrong. Says Daniel, "It hangs too far in." His father very kindly set the scythe at what he thought was the right place, then tested its merits, and found that he could mow with it. Returning it to his son, he said, "Come along now, Daniel, with the next swath, and I will take yours." Daniel made a few strokes, stopped, and began tinkering with the scythe. When his father returned, he again questioned Daniel as to what was wrong. Daniel replied, "It does not yet hang to suit me." His father, somewhat indignant and out of patience, retorted: "You hang that scythe to suit yourself, and clear out of this field." Young Daniel very deliberately hung the scythe on a cherry tree that stood near by, and told his father that it hung to suit him. As a farmer he was a failure, but as an orator and statesman his words echoed and re-echoed through the halls of congress, found their way into journals, reading-books, and histories, and his name has become familiar in all the homes of our country.

John Howard's father desired his son to become a grocer. He bound him over to a grocery-man to serve as an apprentice for five years. It was a hard task for young John. His father died before the five years had expired. Howard forsook the grocery business, and put his head, heart, hands, money, and life into bringing about the great prison reform.

It is said of Isaac Watts' father that he very much disliked the talent for making rhymes displayed on the

part of his son. It continued to develop in young Isaac until his father, tired of remonstrating with him, threatened to flog him, if he made another rhyme. It was not long until the rhyme was made, and the father, true to his word, applied the whip. Young Isaac cried out:

> "O my father, do some pity take,
> And another rhyme I shall never make."

This provoked his father still more. He applied the whip with more severity, and young Watts again cried out:

> "O my father, do spare my back from pain,
> And I shall never make a rhyme again."

As his father did not succeed in beating the poetry out of his son, he sent him to school with a request to the teacher that he would flog him, not only for his misdemeanors, but for any rhymes that he would make. Soon after young Watts had entered the school, he noticed a rat coming down the bell-rope near the head of the teacher, who was praying. He laughed outright. The teacher cut short his prayer, called Watts to the front, and demanded why he laughed. Watts answered:

> "Well, teacher, as there were no stairs,
> The rat came down the rope to say his prayers."

The teacher did not punish him, but gave him encouragement. Watts became a favorite poet. His hymns have found their way into all of our leading hymn-books, and are sung the world around.

From these incidents it can be seen that parents sometimes make mistakes in selecting vocations for

their children. On the other hand, some parents have made wise selections.

When West, the famous painter, was a little boy of seven summers, he drew in red and black ink the picture of a dear little baby that was asleep in the cradle. His mother noticed the picture, stooped over and planted upon his brow that precious token of love —a mother's kiss. She gave him encouragement—he became an artist. In after years, West said that a kiss from his mother made him an artist. There are numerous instances where parents have rightly discovered the talents of their children, and by nurturing and fostering have aided in developing them until their children became eminent in their callings.

Everybody is born with talents for some pursuit. Sidney Smith said: "Nature intended everybody for something. Be what nature intended you for, and you will succeed. Be anything else, and you will be a thousand times worse than nothing."

Emerson said: "The crowning fortune of a man is to be born with a bias for some pursuit which finds him employment and happiness."

Swift said: "No man ever made an ill figure who understood his own talents, or a good one who mistook them."

Nature intended some for hod-carriers, some for brick-layers, some for masons, some for carpenters, and some for contractors. Nature intended some to work in sub-cellars, some as book-keepers, some as clerks, some as accountants, some as managers, and some as proprietors. Nature intended some to grade the railroad, some to lay the ties and rails, some to work as brakemen, some as firemen, some as engineers, some as conductors, same as

train dispatchers, some as passenger agents, some as auditors, and some as managers and presidents. Nature intended some for farmers, some for mechanics, and some for artists. Nature intended some for teachers, some for lawyers, some for doctors, and some for preachers. Nature cuts every man out for something. In choosing, choose that for which nature intended you. Study the talents and qualifications needed in the various pursuits; then study your own bent of mind, inclinations, and talents. These should be the criteria, and all other considerations should be subordinate. No matter how inviting the business or profession, enter it not unless you have talents in that line. Talents can not be purchased. Have you not heard of the father who left his daughter in college with a desire that she should become an accomplished pianist? Returning in the course of five or six months, he asked the president about his daughter's progress in music. Says the president, "I fear that she will not make a musician, because she lacks the talent." Says the father, "How much does the talent cost? I am willing to buy it at any reasonable figure, because I want her to become a musician." Talents can not be purchased. Some minds are so constituted as to succeed in various pursuits, but these minds are few, and special talents for one pursuit always predominate.

How can I detect my talents? If you are of an intellectual turn, if you love papers, books, schools, churches, any and everything that educates; if you love to study, and are discontented at everything else, then you had best look to some profession that will afford you abundant opportunity for the development of your literary taste. If you have a love for argument, for

debate, for the excitement of courts, for political contests, for legal investigations and proceedings, and for political conquests and achievements, then look to the law. If you find delight in the study of the body, in the dioganosis of diseases, in chemistry, in physics, and surgical instruments, and if you have nerve, patience, tenderness, and thoughtfulness, look to the medical profession. If you love to talk with children, and find delight in text-books, in school work, in teaching and being taught, then look to the profession of teaching. If you are burdened with the sins of the world, if you love God, if eternity weighs upon you, if you have strength in character, body, mind, and spirit; if you have ready utterance, and are able to endure suffering and sacrifices, then look to the ministry. If you have a delicate touch, if you love colors and pictures, if there is a high degree of harmony in your mental make-up, then look to art. If you love the ripening grain, the fruit trees, and delight in being among and working with sheep, cattle and horses, then go to the farm. If you love the sound of the hammer, the buzz of the saw, the bore of the auger, and if you love to construct useful articles out of wood, iron or brass, then look out some mechanical pursuit. If you have an analytic and investigating mind, if you are an earnest lover of nature, if you find delight in the study of science, then here is your field. Whatever haunts you like a ghost, whatever you find talents for, that do. Never engage in a business or profession unless you have talents for it, or you will regret it. You owe it to yourseives, to your fellow-men, and to God, to do that for which you have talents, to follow that pursuit which you love, and which will contribute to your happiness and prosperity.

Much of what I have said is applicable to young ladies. I must here throw in a word bearing directly upon their vocations. In early life every young woman should qualify herself for some business or profession. She should be able to master something out of which she could make an honest living, were she thrown on her own resources. She may never be called upon to support herself, but it often happens in after life that women have to support themselves, and perhaps one or more relatives. Then comes the great need of knowing how to do something well. Again, young women like to have money of their own, If they are able to make it, they feel independent and happy in the possession and use of it. Their lives are just as real, their conflicts just as many, their responsibilities just as great, and their burdens just as heavy as those of young men. Then why should they not be able to do something well? The public gives to them the privilege of engaging in many businesses and professions. Hundreds of young women are needed as housekeepers, nurses, artists, milliners, mantaumakers, telegraph operators, clerks, book-keepers, teachers, etc. Every young lady should single out some pursuit, and qualify herself so that she could, if necessary, make an honest living in it.

After the vocation is chosen, the next question that arises is,

HOW CAN I ACHIEVE THE GREATEST POSSIBLE SUCCESS IN IT?

I. Qualify yourselves for it. The education, if possible, should be, in many respects, subservient to the vocation. If the legal profession is chosen, a good law

school should be attended. If the medical profession is chosen, attend a medical college where there is a good hospital, in which you can see the theory put in practice. There are also special schools and colleges to fit one for the ministry, for scientific pursuits, for mercantile business, and for farming. The preparation should be thorough and extensive. If a man intends to become a mechanic, an apprenticeship under a good workman will always be of service. There are plenty of tolerably good workmen, but few experts. In nearly every business and profession there are many middling men, but few first-class. Every extensive employer is overwhelmed with applications from middling workmen, but he has to seek and pay well for experts. There is a great demand and plenty of room for well qualified business and professional men.

II. Starting right is essential to success. A good beginning is half the battle. "Well begun is half ended." Start at the right place. Start at the bottom, and not at the top. They that start at the top meet with sad and bitter experiences. They that make a tremendous bound to the top generally make a tremendous fall to the bottom. "They that make haste to get rich generally fall into divers temptations." Recently there was a failure as a newspaper editor in one of the largest cities in the land. Without serving as a compositor or reporter, the man at one bound took the editorial chair. He maintained the position for two years, and was then crowded out, heart-broken, disappointed, reputation injured, and fortune gone. Our most successful men begin at the bottom of the ladder. Our merchant princes and railroad magnates began there. One of the wealthiest men in California began work in a

basement for his board. At the end of the first month he had saved ten times his salary. He was promoted. Up and up he went, until he became one of the proprietors. Franklin first served as a journeyman printer. We need not multiply these examples; they are numerous. The gourd of Jonah grew to an enormous size in one night. A worm ate it down the next night.

III. Diligence is essential to success. It is one of the stepping-stones by which men rise. There should be diligence in concentrating the energies in one direction. The power of setting fire to shavings by heat from the sun through a glass lies in focusing all the heat on one point. Napoleon won his great battles by concentrating his forces on a single point of the enemy. Fields set out to connect Europe to America with a cable. With this single purpose in view, he crossed the ocean fifty times. Constant dropping wears the stone. Continued rubbing brightens the diamond. Concentrated study and practice made Demosthenes a great orator. Paul says: "This one thing I do." He did it well. The proverb is, "Whatsoever thy hands find to do, do it with all thy might." Singleness of aim, and concentration of energy are needed in business. "If thine eye be single, thy whole body shall be full of light." Diligence in attending to details is also essential. John Wanamaker, the merchant prince, is familiar with the details of his great business. In the absence of any one of his clerks he can step behind the counter and take his place. Napoleon could pass through the drill of a private soldier. "Now take care of the pennies, and the dollars will take care of themselves." There are numerous details in connection with every

business which demand attention. "You can fill a large box with cannon balls; then pack a quantity of marbles around the cannon balls; then fill in the spaces between the marbles with shot; then fill the spaces betwen the shot with sand; then pour in a quantity of water, and the box will still hold some sugar." Thus it is in business. The big things need attention, and so do the little things. There are numerous failures, simply because the details are neglected. Diligence, persevering diligence, scaled the Alps, encircled the Chinese Empire, built the seven-hilled city, painted the landscape on the canvas, wrought out the marble monument; it turns the spindles, whitens the waters with sails, produces the food, clothes, and shelter for the world; writes our books, prepares our sermons, edits our papers, and adds wisdom, virtue, power and glory to the name. Without it there can be no success and no prosperity. Diligence should be continued through all the discouragements in business. Sometimes the journey is rough, the labor is hard, the competition is severe, aud the obstacles are numerous. Sometimes realization disappoints, people deceive, and success is hard to attain; but with diligence, persevering diligence, these difficulties can be overcome, and these obstacles surmounted. The bird of paradise flies against the wind, and the oyster mends herself with pearl. Diligence says: "Turn not aside; keep right on; fix your eye on the object; climb the hill." The magnificent scenery can only be surveyed from the top. Climb the tree—the choicest fruit is in the top. "The lifting of the calf every day will, in two years, enable you to lift the ox." Phidias made two thousand strokes before

the monuments took shape. Diligence will give satisfaction and rest, and will aid in winning success.

IV. Frugality is another essential to success in business. Frugality is the honest earning and the right use of money. It is a big word, and means a great deal. Spendthrifts are not frugal men. They care not for their earnings—they know not the value of a dollar. They are but little service to society. Frugality is the right thing. It is economy in the proper use. It does not make one niggardly or miserly; it sets the right value on money; it obtains, saves, and uses money as a means of securing and carrying out the noble purposes of life. Frugality is food, clothing, self-respect, and independence to its possessor. It tides him over sickness, barricades him against want, enables him to wait, secures for him a footing, and contributes to his comfort. Cicero says: "Economy is, of itself, a great revenue." Franklin says: "We are taxed twice as heavy by our pride as by the State." frugal and economical men possess the capital, engage men, and set labor in motion. They build the houses and the mills; they run the machines and manufactories; they pay for the ships and their cargoes; they build railroads, harbors, and docks; they develop the lead, coal, copper, silver and gold mines. All of this is the result of frugality. Small savings every week will soon secure a man his home and his independence, and make him a capitalist. A little self-denial at the beginning will purchase the luxuries in after life. A business man of Chicago once said: "I know of five men who entered a dry goods store as clerks. Four of them spent all of their salaries in dress, in style, and upon their lusts and luxuries. The remaining one was

frugal. Aside from the necessaries, he expended no money, save what he put in the church basket, in papers and in books. The first four spent nearly every evening away from their homes. The one spent the most of his evenings at home. The four seldom went to church. The one was a faithful attendant at church. The four were not choice in their associates. The one kept good company or none. The four were spendthrifts. The one was frugal. At the end of the second year, the frugal man became the manager of the store. At the end of the fourth year, he bought the goods for the store. At the end of the sixth year, he had a share in the profits. At the end of the tenth year, he had an interest in the business. At the end of the twentieth year, the former proprietor retired, and the frugal man became possessor of the business. He rode down street one day with his wife and three children in a carriage. The four spendthrifts stood in front of a saloon and watched him go by in his elegant chariot, with a smile upon his face. They went into the saloon, drank a round of beer, and drew up resolutions protesting against capital, and envying, and hating the man who began life with no better chances than themselves."

I need to speak no farther as to the need of putting in frugality as one of the essential planks in attaining success.

V. Health is another essential to success. The poet says:

> "Ah, what avail the largest gifts of heaven,
> When drooping health and spirits go amiss?
> How tasteless then whatever can be given—
> Health is the vital principle of bliss."

Health contributes very much to the success and happiness of man. Our nation is suffering very greatly in citizenship, because of the ill health of her people. There is entirely too little care given to the preservation and maintaining of good health. Select fifty of the greatest men of the world, in any business, study their lives, and you will find that the average age exceeds sixty. You will also find that the majority of them were robust in health. Our citizens have gone to the extreme in business, in art, in literature, and in science, to the neglect of the body; as a result, they have to resort to physicians, drugs, opiates, and liquors; they have to suffer a great deal of nervousness; they have to suffer with the gout, dyspepsia, headaches, and many of them die at the age at which they should be the healthiest. Nature will not be mocked any more than God. Disobey the laws of health and there is a penalty to pay. What gave old Sparta a name which has lasted with time? Was it not the health, the vigor, the robustness, and the strength of her citizens? She was weak in numbers, yet mighty in physical discipline. Her children were educated and trained under the supervision of officers appointed by the State. They were required to take gymnastic exercise; to hunt, to ride, to run, wear the same garments winter and summer; to eat plain food, to drink pure water; to suffer hunger, thirst, heat, cold, and the lash. They were not permitted to marry until the age of thirty, and were then punished if they remained unmarried It was said that gold and silver were banished from Sparta, and an unwieldly iron currency was substituted in their stead, in order to prevent the people from too great a love for gain. All of the girls and women of Sparta were well

disciplined and trained in numerous exercises, in order that the constitutions of their children might be strong. Every child born in Sparta was examined in public, and if it was found to be weak or deformed, it was left alone on an adjoining mountain to perish. Thus the citizens of Sparta possessed such strength in body, such soundness in health, and such vigor in constitution, that they were irresistible in war, rapid in conquering their enemies, and able to subdue thrice their number in fair and open battle.

While it is not advisable that we go to such an extreme as did the old Spartans, yet it is needful that we pay more attention to the health. In a mixed assembly of five hundred people, it is surprising how many suffer with headaches, indigestion, sleeplessness, liver troubles, and general debility. If all the people of our land would arise and give due and proper attention to health, the average length of life would be prolonged ten years. The amount of work would be doubled, and the amount of joy would be quadrupled. Would to the Lord that we could all say with the Apostle Paul: "I keep my body under, and bring it into subjection." The body should be kept under and in good health, by *proper exercise* in the open air. People who sit in offices and stand behind counters, and study in their rooms all day without taking any exercise, will, in course of time, wreck their constitutions. The body should be kept under and the health maintained, by *proper diet*. People eat too much and eat too rapidly. The food of Benjamin Franklin was plain and simple. A French general said that the reason the Dutch of Holland were so hard to conquer was because of their simplicity of food. There is neither pleasure,

profit nor reason in rapid and over-eating. The body should be kept under and in good health, by *proper drink.* God made water to drink without adding anything to it. Pure water never made any one a sinner. Pure water is more conducive to good health than all the teas, coffees and wines in the world. In the building of character, every one should be careful what they drink, especially if they want to keep their head clear and free from wreck and ruin. The body should be kept under and in good health, by *proper sleep.* Sleep, sound sleep, is one of the soothing balms of life. Without it, there can be no health. Without it, the world is dull and dreary. Regular hours should be observed in sleeping as well as in business. The body should be kept under and in good health, by *proper clothing*, by *proper bathing*, and by *proper ventilation.* Time and space forbid enlarging upon these three heads. Yet we venture to say that many more persons could enjoy bouncing health if they would make a reformation in clothing, bathing, cleanliness, ventilation, and the removement of filth and stagnant water from around their homes. Then, in prosecuting the vocation, let proper attention be paid to the health, and if you would have contentment, peace, joy, and success, give due care to the physical person.

> "Reason's whole pleasure, all the joys of sense,
> Lie in three words—health, peace, and competence;
> But health consists of temperance alone,
> And peace, O virtue, peace is all thy own."

VI. If you would be truly successful, take the Lord into the business or profession as a partner. When Ahab and Saul left the Lord out of their transactions, they

came to ruin. Some may achieve a momentary success without recognizing God, but they are no more than vital machines used in the accumulation of wealth. Real success in business can only be acquired when God favors. He delights in a just balance and an honest weight. His word says: "Study to be quiet and to do your own business, and to work with your own hands; that you walk honestly toward them that are without; that ye may have lack of nothing." "Provide things honest in the sight of all men." "Not slothful in business, fervent in spirit, serving the Lord." "Seest thou a man diligent in his business, he shall stand before kings."

Engage in no business unless you can ask God to bless you. Drive no bargain and make no dealings in business unless you can ask God's blessing upon them. Let your understanding, your will, and your affections be inspired with the holy life of Christ. Imbibe his maxims and take his precepts into your business affairs. The more business in your hands, the more need you have of God. The more snares and sins in your way, the more need of Jesus as a Saviour. Never be so intent on business or study but that you can ask God to bless you, and to give him a word of praise for all your success. Aim in your business affairs to serve humanity, and to give them an equivalent for what you receive, and thus you will serve God. Always give a portion of your earnings to help the Lord's cause. Make his business your business, and he will bear your griefs, and carry your sorrows, and humanity will trust you, and you will be happy in your own integrity, virtue and success.

BUILDING A CHARACTER
GARFIELD ·
·LUTHER ·

CHARACTER, AND HOW TO BUILD IT.

Let everybody take heed not to mistake or substitute something else for character. Reputation is not character. Reputation is what a man appears to be, but character is what he is. Reputation relates to the world, but character relates to the man. Reputation is the estimate placed upon him by the public, but character is the estimate placed upon man by God. Reputation is public property, character is private property. Men may be great in reputation, but mean in character. Some of the most successful generals in history awed and impressed the world by their great reputations, while in character they were mean, foul, and cruel. Alexander had a wide reputation, but a mean character. Napoleon had a great reputation, but in character he was vain, ambitious, and cruel.

Let everybody take heed not to mistake or substitute learning for character. Men may be great in knowledge, and at the same time corrupt in heart. George Herbert said: "A handful of good life is worth a bushel of learning. Knowledge should not be despised, but should always be connected with good moral character, in order that thy life may be spent in virtue, truthfulness, and goodness." Burns, in speaking of the solid advice which his father gave him, said:

> He bade me act the manly part, though I had ne'er a farthing,
> For without an honest, manly heart no man was worth regarding.

One of the noblest characters that I ever met was that of a laboring man in old Virginia. He was limited in learning, and had but a small income from his daily labors, yet for truthfulness, honesty, and genuine goodness he was truly a man such as the angels and God admire. In early life he settled in a disreputable community; and by his practical wisdom, genuine goodness, and love for the right, he brought about a reform in the hearts of scores of people for miles around him. He changed the moral tone of a whole neighborhood.

Thus we see that a man can possess a good character and do great good with but little learning. Byron was great in intellect, so also were Poe and Burns; but through their corrupt morals and polluted characters, they have left a stain which will forever tarnish their great names, and lessen the influence of their productions.

Let everybody take heed that they do not substitute wealth for character. Wealth may make a man great in some respects, but it is not necessary in order to make a good character. It was said of Martin Luther, that he set forth in his will that he bequeathed "no ready money, no treasure of coin of any description." During a part of Luther's life he had to earn his bread by gardening and clock-making. When at school, he went through the streets and sang before the wealthy homes, that he might obtain funds to assist in paying his necessary expenses. Notwithstanding all of his poverty, he left a character and imprint on Germany far greater, far grander, and far more lasting than all of her princes and emperors. It is better to live in poverty and be good in character than

to be great in wealth and corrupt in character. It is the character that gives a man the esteem, respect, and confidence of men. In all the affairs of life, in the home and in the business, in the church and in the State, it is not the intellect, the wealth, and the reputation, which win the respect of men, which control the affairs of State and church, and which satisfy the conscience; but it is the character, the virtue, the honesty, the truthfulness, the love, and the will-power which make up the character. The respect which wealth, reputation, and influence command, when they are not joined to a good character, is mean and contemptible; it is such respect as courtiers give to kings, and slaves to masters. Then let everybody take heed not to mistake or substitute reputation, learning or wealth for character.

Let everybody take heed to do his own building. Garfield said: "Every man is the architect of his own character." How true it is that every man hews out the timber for his character, joins it together, mixes the mortar, lays the foundation, erects the wall, covers, completes, and furnishes it. Thus it is in the same community that one man builds a strong character, while another builds a weak one; thus it is that one man builds with blocks of granite while another builds with the whirlwind; thus it is that out of the same family and under the same circumstances one man grows up in goodness and love, while another grows up in rascality and villainy.

Surrounding circumstances have much to do in building the character. Parents, relatives, and friends have something to do with the formation of the character of the children who grow up in their midst.

They create the moral atmosphere which the children breathe. They contribute their part in blackening or whitening their characters; in staining them with error, or bleaching them with truth; in scribbling them with sport, or engraving them with noble endeavor, thought, and purpose.

Trades and professions have something to do in the formation of character; yet they do not make the man. They are subordinate matters in character building. Every noble trade has turned out noble characters. Washington came from the farm; Burritt from the forge; Franklin from the candle shop; Clay from the mill; Arkwright from the barber shop; Garfield from the tow-path; Peter from among the fishermen; Paul from tent-making. Thus you see that the trade has little to do with the making of the man. Justice, honesty, and religion can be carried into all honorable callings. A man in building a character is not bound to a trade, throne, or crown. He is above them all; by his character he adds honor to whatever he does.

There are numerous subtle influences which aid in molding the character. All good and great characters are formed by the thousands of little circumstances which are thrown around the every-day life from year to year. Actions, looks, words, steps, form the alphabet by which you spell character. In examining the large caves we find beautiful halls, corridors, avenues, rooms; all of these are formed by the constant dropping of water. Thus it is in the formation of character. It is molded by subtle influences; by relatives and friends; by associates and neighbors; by precept and example; by literature and

life; by State and church. In the midst of all of these, men and women act and rise, mold and form their character.

The character is made; it is never bestowed upon any one. It is earned, and never given. It is largely the result of the personal work which is given to the mind and heart. God gave the mind and heart; men work upon and develop them. The mind is the paper, the character is what is written upon it. The mind is the canvas, the character is the picture upon it. The mind is the vineyard, the character is the fruit. The mind is the farm, the character is the products.

The character is within. It is the noble virtues in the soul, and not what man has in the way of wealth and fame. "The kingdom of heaven is within you." God looks not upon the outer, but on the inner man. God pity the man who stands upon his personal appearance, or riches, or reputation, and not upon his genuine worth of character. Take these away, and he becomes too low for association. Then, in starting in life, let no one substitute outward show, such as money, power, fame, appearance, or possession, for character; because these may be possessed, and their possessors be atheists, infidels, extortioners, and adulterers. Let no one rely upon others for the building of this character; it is an individual work.

Let every one take heed to the foundation. A strong and abiding foundation is essential to this building. The highest monument in the world is that erected to the memory of the immortal Washington. It stands five hundred and fifty feet high, piercing the very clouds which sail over it; but beneath it is a solid foundation of masonry thirty-six feet deep. Recently,

in one of our northern cities, the contract was let for a twelve-story building. When the eleventh story was completed the foundation proved too weak to support it, the building gave way, the walls and partitions all mingling, fell to the ground. So it is with the character; if the foundation is not strong, all is vain. If the Lord build not the city, it is built in vain. If the city is not built upon the rock, it is built in vain. Our natures and our circumstances demand that we have a strong foundation. Christ is that foundation. Power belongs unto him. The worlds were created by him. He upholds all things by the word of his power. We need an abiding foundation. Christ is that. He was the foundation of the prophets and the apostles. That foundation has been standing during centuries which have witnessed the downfall of pagan religions, dynasties, anarchies and antichrists. We need a tried foundation. Christ is that. He was tried by suffering, by poverty, by temptation, by persecution, by death, by kings and scribes, by chief priests, and by Satan. He came out without fault, uninjured and untarnished. His power was tried; his wisdom was tried; his knowledge was tried; his goodness was tried; his love was tried, and all of these virtues belonged to him. He has been tried by men, by God, and by time. He has proved himself to be a strong, a tried and sure, a precious and chosen foundation. In the building of character, this is the foundation upon which every man and woman should begin. If this foundation is chosen, there is no danger when the floods come and the rains descend and the winds blow. If this foundation is chosen, there will be no loss in death and eternity, but a gain and happiness, which shall

ever increase and be commensurate with eternity.

As regards the material to be used in building the character: *industry* is one of the essential materials in every good character. Never be idle; the idle man has the doors open for thieves. He is subject to a thousand temptations which never beset others. He is a bore to himself; he is a pest to society. He is a burden to others, because he lives upon their industry. In the race of life, industry always wins. It outstrips genius. It keeps the wolf away from the door; it keeps money in the pocket; it keeps flour in the barrel; it keeps the debts paid; it keeps an honest look and a smile on the face. Industry is honorable, upright, and indispensable. Industry has transformed the block of marble into the exquisite statuary. It has painted upon blank canvas the beauty of a Madonna. It felled the forest trees of our land; it built our asylums and churches; it has dredged our rivers and built our railroads; it has decked our land with flowers, gardens, and homes. It has converted our clay, stone, and timber into warehouses, palaces, and cathedrals; it has brought up the gems from the deep, and the treasures from the heart of the earth; it did more to make Webster than Dartmouth College, and more to make Garfield than Hiram. "Some men are born great, some achieve greatness, and some have greatness thrust upon them." But the greatest greatness is that achieved by industry. In building the character, remember that the plank of industry is indispensable.

Cheerfulness is another essential material in every good character. Cheerfulness is that trait of character

which is opposed to sullenness, on one hand, and levity on the other. It is a fixed habit of happiness. There are many people who are not happy; many who shade the present with every shadow of the past; many who revel in sad memories and relish their miseries; many who are never suited with their surroundings and possessions. There are many farmers who are not only not cheerful, but always complaining. The weather never suits them; it is always too hot or too cold, too wet or too dry. I regret to say it, but there are many young ladies who fret away a large part of their lives; who chafe at every small annoyance; who receive but little enjoyment from the pleasures around them; who complain at the movements of Providence. The climate, the winds, the seasons, all are everlastingly adverse to them. They have the worst home on earth; the poorest clothes of anybody in society; the hardest lot of any mortal; the poorest health of any one in the country, and a worse fate than all their acquaintances. The fault lies in the complainer, and not in the surrounding circumstances. It is a defect of habit. It is a defect of character. It results from peculiar idiosyncrasies, morbid disposition, inordinate ambition, novel reading, gloomy thought, and the evil spirit of fault-finding. Such people are greatly to be pitied. They lack cheerfulness, and do their share to make the world sad and gloomy. These dreadful fault-finding dispositions and gloomy habits of thought should be banished, and cheerfulness should be cultivated. *We are made to be cheerful, and not sorrowful.* Everything around us should contribute to our joy and cheerfulness. Our minds are so constituted that we can spend them in joy and sunshine. Our hearts are so

formed that we can give them over to peace and hope. The world about us was designed not to make us gloomy, but to fill up our lives with beauty and love. The studded and sparkling heavens above us are calculated to animate us with reverent joy, and not with irreverent repining. To be gloomy is to be on the wrong side of life and to be sinful. Disappointments may come, but if we will be cheerful they will teach us valuable lessons. Failures may crush our hopes, but cheerfulness will enable us to go on our way rejoicing. Acquaintances may abuse us, but cheerfulness will enable us to stand up under their venom, and at last to win them to us. Others may spend our earnings, yet cheerfulness will teach us that it is more blessed to give than to receive. Our friends may die and leave us, yet cheerfulness will teach us that these light afflictions, which are but for a moment, will work out for us a far more exceeding glory. If we would be cheerful in study, duty, labor, and improving pleasures, we must seek it in personal, domestic, business, church, and public life; we must seek cheerfulness in all the opportunities of life; from friends, from nature, from books, and from God.

Thus seeking, we shall find. It is our duty to be cheerful. We owe it to our friends, our companions, and our relatives. We owe it to our trades and professions. We owe it to ourselves and to our God. By thus being cheerful, our labor will be lightened, our health promoted, our sorrows lessened, society blessed, and God praised.

Temperance is another essential material in every good character. Temperance is moderation, self-control, and self-government. It is the opposite of

every excess. It is one of the most valuable graces of the spirit. It is broad in meaning, embracing the firm ruling of one's whole nature which makes the Christian greater than he who takes a city. We should be temperate in the use of our money, our words, and our appetites. We should be temperate in eating, in drinking, and in all the enjoyments of life. We should be temperate in all things. But few things will damage a man sooner than the suspicion that he is intemperate. A minister must be temperate as well as preach temperance. Who wants an intemperate physician to prescribe for him, an intemperate attorney to argue for him, an intemperate mechanic to build for him, or an intemperate agent to represent his interests? This grace should be practiced at all times; when alone, in the home, and in the world. We are told to add temperance to our knowledge. Temperance is one of the essential materials which is conducive to health of body, strength of mind, purity of affection, steadiness of nerve, clearness of brain, and the development of the soul. It is one of the sure defenses against injustice, lust, impurity, crime, disease, poverty, and destruction. Those who possess temperance have a bulwark against many temptations and an incentive to many virtues. No good and useful character is complete without it.

Truthfulness is another one of the essential materials in building a good character. There can be no character without truthfulness. Perhaps no one quality commands the same respect as truthfulness. It is the fountain of all excellence. It shines through every action and word. It enables its possessor to be trusted. A man who is truthful can always be relied upon. He

does what he says. He fulfills his promises. Liars are detested by man, angels, and God. It is said that all liars shall have their part in the lake that burneth with fire and brimstone. They deserve it. If men are untruthful it is because they are lazy, proud, or cowardly. They are too lazy to build up a truthful character; they are too proud to appear as they are; they are too cowardly to speak the truth at all times. Dryden says, "Time shall approve the truth." Tacitus says, "Truth is brought to light by time." The truthful character will last for all time, because it is genuine gold, through and through. The false character will soon be detected by time, because it is merely plated. During all ages truthfulness has stood as one of the crowning excellencies in the formation of character. Christ has said that he came to testify of the truth. Paul said, "Speak the truth in love." The Latin proverb says, "Truth is powerful. and she will prevail." The Spanish proverb says, "Truth is God's daughter." Esdras says, "Great is truth, and mighty above all things." Shakepeare says, "Tell the truth, and shame the devil." Dryden says:

> "Truth has such a face and such a mein,
> As to be loved needs but to be seen."

Considering this array of wisdom, would you prevail; would you be powerful; would you wear with time; would you be loved; would you shame the devil; would you be a follower of Christ—build up truthfulness in your character.

Virtue is another one of the essential materials in the building of a character. Virtue is chastity, purity, moral strength. Everything that tarnishes the mind,

obscures the vision and corrupts the heart should be avoided. Everything that draws us from the spiritual toward the animal should be avoided. Everything in wit or literature which tends to destroy the purity of the character should be avoided. There are so many impure and depraved heads and hearts in our country that the shoemaker has to cut the leather, the tailor the cloth, the mantuamaker the silk, to suit the licentious tastes of their impure and depraved customers. Many comedies and dramas are produced, many papers are published, many books are written, to tickle the depraved tastes of the licentious. This spirit is so strong in some young men, that respectable parents will not allow them to keep company with their daughters. Virtue is greatly prized and highly rewarded by God and man. The good book says, "Seest thou a virtuous woman, her price is above rubies." Add to your faith, virtue, etc. "Blessed are the pure in heart, for they shall see God." "Unto the pure all things are pure." Pope says:

> "O let us still the secret joy partake,
> To follow virtue e'en for virtue's sake."

How much sweeter is a virtuous character than one that is tainted with impurity. How much nobler is a pure conversation than one that is mixed with vulgar tales. How much lovelier is a virtuous heart than one filled with corruption. The spirit of licentiousness has such a strong hold on some young men that they think that none are virtuous. But the fault is in their own immorality. The lack of virtue caused the downfall of ancient Greece and Rome. And the lack of virtue has brought disease, unhappiness, and ruin upon thou-

sands of men and women in our own beautiful land. Would you be trusted, would you have your society sought, would you have your company enjoyed, would you preserve the high standard of virtue committed to you by your fathers and mothers, would you see God, would you be pure in thought, in heart, in conversation, in word, and in deed? Then be virtuous.

Love is another essential in the building of the character. The word love embraces a great deal. It covers the ground of pity, attachment, friendship. sympathy, generosity, benevolence, and reverence. Man was made to love. Without this trait of character, life is void of usefulness and sunshine; without this the strangers are not taken in, the sick are not visited, the hungry are not fed, the thirsty are not watered, and none of the unfortunate are cared for. This is the strong tie which binds men together. This is the tie that thrills the heart with joy; this is the tie which enables men to fight the world's battles, to endure suffering and the blasts of misfortune. For the love of home, men remain pure, and labor until they are fatigued. For the love of country, men go to war and shed their blood. For the love of the deaf and dumb, the blind, and the insane, men build asylums. For the love of the poor, men build alms-houses. For the love of the orphans, men build and endow orphans' homes. For the love of liberty and protection, men frame laws and pay taxes. For the love of education, men build school-houses and employ teachers. For the love of the heathen, men send to them and support in their midst thousands of missionaries. For the love of God, men build churches and support preachers. The eternal law is, "Honor all men." "Love thy neighbor

as thyself." "Weep with them that weep; rejoice with them that rejoice." The essence of life is love. The essence of Christianity is love. "God is love." Love is the one thing needful; it is the first and greatest commandment. Upon this hang all the law and the prophets. This is obedience to Christ. He who loves God, dwells in his heart. It makes God his Father; binds earth to heaven. Love never fails. All personal achievements, all inventions, all intellectual masteries, all exploits, prophecies, tongues, and knowledge will fail and pass away, but love will never pass away. It will never fail. It will never cease. It will carry us through the storms and trials of life; through the valley and shadow of death; through the judgment and into heaven. Then the last essential trait of character which we name is love. Love for the rich, that they may not oppress the poor; love for the poor, that they be exalted; love for the hungry, that they may be fed; love for the learned, that they may use their knowledge to educate humanity; love for the ignorant, that they may be trained up in the arts, science, religion, and literature of the world; love for the aged, that their last days may be the most comfortable of all; love for children, that they may be nurtured in the admonition of the Lord; love for the sick, that they may be nursed and healed; love for the drunkard, that he may be lifted out of the ditch and have his manhood restored unto him; love for the vicious, that temperance may throb in their hearts; love for the unfortunate of the world, that they may be shielded until they reach the land where they shall see, and hear, and speak, and think, and leap for joy; love for the savage, that they may be civilized; love

for all who are out of God's vineyard, that they may return to holiness, to happiness, to heaven, and to God.

Thus we have pointed out in the building of character the great necessity of taking heed to the foundation, and the providing of the essential materials of *health, industry, truthfulness, frugality, cheerfulness, and love.*

Now in reference to the manner of building the character:

It should be done *earnestly.* "Life is real, life is earnest." The world's greatest and grandest men have been earnest men. Cromwell earnestly labored for the interests of England. Washington earnestly labored for independence. Webster earnestly labored for the union. Edison earnestly labors with his inventions. Moody earnestly labors to convert souls to God. Luther was so earnest in the reformation that his words rang in throbs of fire and eloquence through all Germany. Paul labored earnestly to break down the partition between Jew and Gentile. Life is earnest; death is earnest; eternity is earnest; God is earnest. Temptations flee before the earnest man; dangers give way to the earnest man; success comes to him; the whole armor is worn by him. He has on the breastplate of righteousness; he is bound with the girdle of truth; his feet are shod with the gospel of truth; his head is crowned with the hope of salvation; and in his hand is the sword of the Spirit.

Character should be built for *inspection.* Time and eternity lay open the character to the view of men and angels. Every large building is inspected by the builder; every stone and every timber must be of a certain quality. So it is with a man's character.

He should build for the inspection of man, angels and God; for the inspection of time, judgment and eternity. Judgment will soon come, when every man shall be called upon to give an account for the deeds done in the body; when his real character shall be made manifest; when all the masks shall be torn away, and men shall stand as they are. Then in building the character we should build for judgment, heaven and eternity.

For all such characters there is reward.

1. There is the reward of self-respect. There is nothing that will equal an approving conscience; there is nothing that will hurt the genuine character; neither lies nor persecutions will give worry to the man of character. He finds a great pleasure in being and doing right. He finds a sublimity full and deep in his own rectitude. If he is overwhelmed by circumstances, he will yet arise and shine.

2. There is great happiness arising from the possession of a true character. By day and by night the possessor lives in smiles. In sickness and in health; in trouble and in joy; in life and in death; in time and in eternity, he is happy. "His leaf withers not, and his fruit is not cast away."

3. People of true character always have the esteem of others. "Character determines the respect or disrespect which men receive." The world mirrors back to men just what they are. If a man is a fool, he is treated as such; if a drunkard, he is treated as a drunkard; if an honest and prudent man, he is treated as such. The character is the only thing that will win the confidence. Men are trusted because of their character. Men are trusted because of their charac-

ter; much more than because of their silver and gold. In this world but few things can fill the heart with greater joy or higher pleasure than the confidence, trust, good will, and friendly regard of our fellow-men. These can only be had by the building up of honest character.

4. Good character also contributes much to success in life. Young men of good character and of good principles are always wanted. They have plenty of capital in stock. They have friends, funds, patronage, and recommendation. The world finds it out, and they receive assistance and encouragement. Thus it is that true character always wins.

5. Another reward of true character is that of helping and inspiring others. "Character is catching." Let a man of good character come into your presence, and you are benefitted thereby. A man's character can not be hid. He is a "light of the world." He is always impressing himself upon others—his seniors, his juniors, his equals, and his inferiors. The influence may be silent, but it is strong and cogent. This is the great way of doing good by being good. What was it gave Washington such great influence, and caused Adams to write to him, saying, "In view of the probable trouble of France, we must have your name, if you will permit us to use it, because in it there will be more efficiency than in many an army"? What was it caused the people of Israel to cling so closely to Joshua? What was it that gave Paul such an influence over men? Why was it the presence of Wellington enabled his soldiers to win in nearly every great battle in which they fought? Rightly, the world says *Character;* honest purpose, and honest character.

6. Another reward of good character is, *that it will enable man to live after he is dead.* It was the mighty character of Cæsar after his death that stirred all Rome to mutiny, and made his followers more alive, more terrible, and more powerful than when he was with them. Luther's words are still living in the world, though his bones have long since mouldered in the dust. Paul is still alive. Wesley is still alive. All great reformers are, in character, still alive. Not only their intelligence and great deeds, but their great characters are still living to inspire us. Their works are still following them.

The last reward of a good character which we mention, is *that of eternal bliss.* This is bestowed only upon people of earnest, loving character. Upon the character hinges the eternal welfare. If the character in this world is foul, eternity will make it known. It will stir up the waters of the river to the very bottom, and if there be mud, it will appear. "Character is the dying dress of the soul." It is the sentence of the eternal Judge. If it is holy, it will be holy still. If it is filthy, it will be filthy still. We shall appear then as we are now. Oh, the great need, then, of building for eternity, of building earnestly, of building up from a firm foundation, of building in truth, in industry, in cheerfulness, and in love. Then, when time shall be no more, when Christ shall come, great will be the rewards for the well-built character.

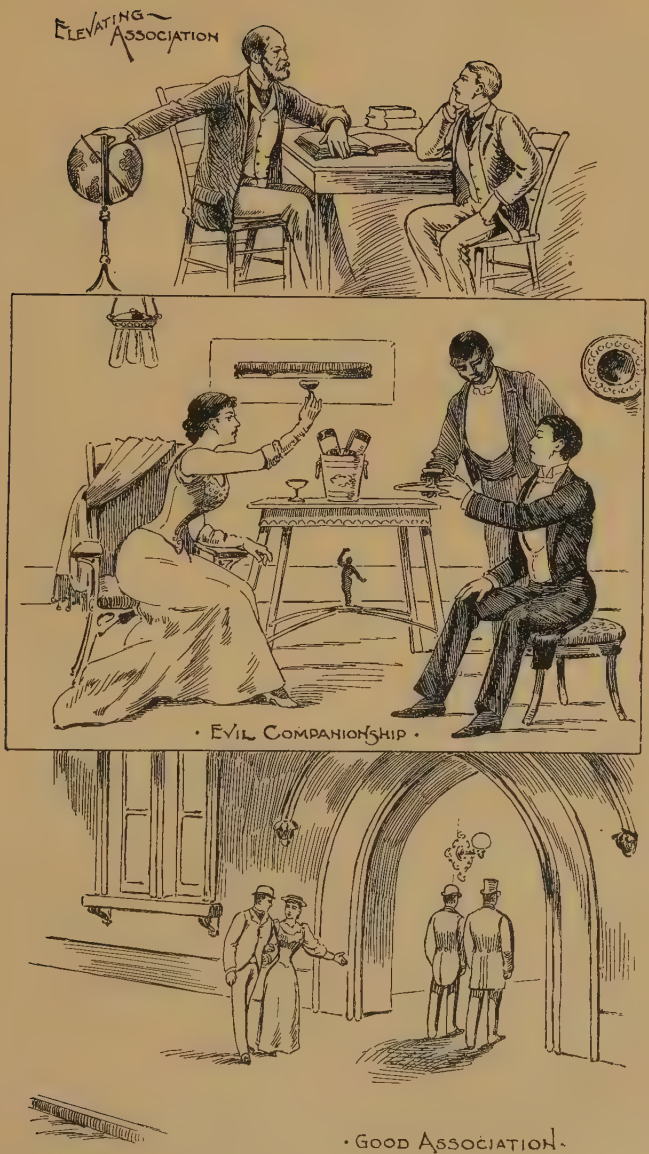
In closing, let me say to every young man and woman, now is the time to build; now is the time to plant yourselves upon the firm foundation; now is the golden period of your lives; now is the preparing time; now the day of salvation; now the time to form a good character, without

which you are poor and unworthy. It was the lack of individual character which caused the downfall of Athens and of Rome. The lack of lovely character has caused the ruin of untold millions. Knowing these things to be true, knowing how to build a good character, knowing the rewards for such a good character, will you not help to make the church and State by the greatness of your individual characters? Will you not take Christ for your model of a great and good character, and aim to build up on his principles? With the light of his example to guide you, will you not aim at reaching the highest possible standard of truthfulness and love? To become great in character, true in character, and virtuous in character, should be the aim of every young man and woman. Make a good character the inspiring glory on the mountain top. Make a good character the very crown of your life; make it your honor, your life, your religion. Set it before you as a celestial beauty, shining with love. Make it your greatest poem, and your sweetest melody. Make it your loveliest hymn, and your greatest aim. Do this, and great will be your reward in time and in eternity.

ASSOCIATES, AND HOW TO CHOOSE THEM.

Solomon pictures the sluggard as one who yawns for a little more sleep and a little more slumber. He speaks of pride as going before destruction, and a haughty spirit before a fall. He tells us that a virtuous woman is one whose price is far above rubies. He speaks of the drunkard as one who hath woe, who hath babblings, who hath sorrow, who hath contentions, who hath wounds without cause, who hath redness of eyes. He speaks of wine as biting like a serpent and stinging like an adder. He says of the world and the things of the world, that "all is vanity of vanities and vexation of spirit." He says that the whole duty of man is to "fear God and keep his commandments," and that "a wise man keepeth the company of wise men."

The desire for society is natural; every living thing desires the society of its species. Flowers bloom in clusters, grapes grow in bunches, birds fly in flocks, fishes swim in schools, cattle, horses, and sheep delight to roam and graze in herds and droves. Man's desire for society is so strong that in the absence of his fellow beings he will become attached to the beasts, birds or insects. Count DeLauzan was imprisoned for nine years. But one ray of light shone into his prison through a crack in the wall. By this light he discovered a spider in the corner of his cell. He tried to tame


ELEVATING ASSOCIATION
· EVIL COMPANIONSHIP ·
· GOOD ASSOCIATION ·

the spider; he played with it and assisted it in the building of its web. The jailer at last discovered the count's company, and in cruelty he killed the spider and destroyed the web. For months the count grieved over the loss of the little spider, to which he had become so deeply attached.

By associating with our fellow-men we derive mutual helpfulness. By this we transact business; by this we establish societies and churches. Each man, like a wheel in a watch, has a function to perform, and a part to play. We are known by our associates. None of us are impregnable to the influences thrown around us. We are all prone to imitate that which we see in others. Just as surely as our bodies derive strength from what we eat, our characters draw wisdom or folly from our associates. After the chief priests had talked with one of Christ's disciples, they took knowledge that he had been with Jesus. Herbert Spencer says, "Keep good company and you will be of the number." If we associate with wise men we will become wise. If we associate with good people we will soon become good. "If we live with wolves we will soon learn to howl." If we live with fools we will become foolish. "Birds of a feather flock together." The refined naturally love the refined, while the low and vicious naturally love the low and vicious. Tell me with whom you associate, and I will tell you who and what you are. If you associate with the covetous, you are worldly; if you associate with mean men, you are mean; if you associate with noble men, you are noble at heart.

Associates are intimate friends, near companions. Every young man and woman should have some confidential friends, to whom he or she can go and receive

counsel, cheer, advice, and encouragement. It is best not to become too intimate, or to have too many associates; but nearly all great and wise men have a few companions and friends who are so near to them that they can trust them with many of their secrets. Such friends are of great value. They are equal to many fortunes. Their advice, wisdom, influence, and example are often sought and needed. Socrates was once seen building a small house. Some questioned him why so small a house for so great a man, to which he replied, "If I should fill it with true friends I should feel myself sufficiently accommodated."

The associates and influences of home do much during early years to mold the character; but as the intellect begins to expand, new associates are found. Frequently young men and women leave the parental roof, and with buoyant spirits push out into the wide world, ofttimes casting their lot in the midst of strangers.

Associates they will have, and as we are greatly influenced and judged by our associates, we should exercise wisdom in choosing them.

We are exhorted to walk with wise men—i. e., choose for our associates men of wisdom, prudence, and good judgment. Choose those who rightly use their knowledge, talents, and opportunities. Select those who are wise as to the prosperity of the commonwealth, wise as to the interests of the church, wise as to the happiness of their friends, and wise as to their conversation, reading, business transactions, and the interests of their souls. By selecting such for our associates we lose much of our ignorance and crude manners, and become increased in virtue, prudence, and useful

knowledge. The very clods beneath the blossoming orange tree are fragrant with the odor from the sweet orange blossoms.

SELECT FOR ASSOCIATES THOSE WHO ARE WISE AS TO THE MAINTENANCE OF GOOD CHARACTERS.

"He who steals my purse steals trash," but when the character is gone all is gone. It is man's stock in trade; it is his inner worth and wealth. Our associates should possess unquestionable and unimpeachable characters. They should be known for their honesty, diligence, truthfulness, temperance, decision, virtue, and love. If we pick such for our friends we shall become like them. But if we mingle with people of bad character, we are apt to be corrupted and contaminated by their foul influence. One rotten apple will rot all the others around it. So one bad man will do much toward making many men bad. How often has one bad pupil taught his vileness to scores of others? Cassius instigated Brutus to join the conspiracy against Cæsar. A well-to-do man in a Southern city had, prior to moving to said city, been in good repute; but, shortly after his arrival, he fell in with a class of people who were in ill repute. He was branded as one of them, and has never since been able to throw off the influence of the evil association, and to move in the better class of society.

NEVER SELECT FOR AN ASSOCIATE ONE OF BAD HABITS,

with a view of reforming him. Thousands regret this undertaking. When a good and a bad man come in contact the bad one is made good or the good one is made bad. On account of the depravity of human nature, the good are often made bad.

> "Vice is a monster of so frightful mien,
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

If we find that one whom we have selected for an associate possesses bad habits, such as we can not reform, we should discard him. Because we have taken poison into our mouths, there is no need that we should swallow it. Then for one unmistakable rule in selecting an associate, *choose one who is wise in head and good in heart.*

In choosing associates be careful *to select those who are wise as to the welfare of society.* Selfish people are always proud, narrow, and domineering. They have great influence over their associates to teach them their evil disposition. The world cares for people in proportion to what they do for it; hence we should seek to do good to all men, embracing every opportunity to elevate humanity and to advance the cause of right and truth. This we can not learn from selfish people. The happiest, truest, noblest, wisest, and best people on the earth are those who are working for others, for their happiness and for their welfare, and not living simply for their own wealth, fame, and pleasure. Through Haman's selfishness he was hanged. The ant labors for itself, the bee for others. Which is of more value? If we do discover that any of our associates are selfish, and that their thoughts, aims, purposes, and time are given exclusively to advance their own interests, it will be wise in us to avoid their company, unless we have sufficient strength of character to stand against their folly and to reform them.

CHOOSE THOSE WHO ARE WISE AS TO THE INTERESTS AND WELL-BEING OF THEIR FRIENDS.

We want those who will keep secrets. If any come to us telling the secrets of others they are pretty sure to go and tell our secrets. There are those in almost every community who go about robbing their neighbors of secrets and publishing them abroad. They are like spies in the camp searching out and exposing the weak points. They are like Judas, they conspire to betray their friends. We should be very careful to whom we confide our secrets. We are our greatest enemies, and in our weaker moments may say and do things which, if known to the public, will work us an injury. But if we have wise associates they are very careful to keep our secrets and conceal our weaknesses and faults.

CHOOSE THOSE WHO ARE WISE IN THE USE OF THEIR TALENTS.

Energy is commendable. Idle people come to poverty and sorrow. They are a pest to the community. Unable to support themselves, they seek to gain a living from the energetic and industrious. God has no use for them, neither has the church. An old proverb says, "An idle man tempts the devil." Even this roaring lion has no use for a lazy man. Work is honorable, and wise people love to work. Work built our railroads and the cars which travel over them. Work erected the towering pyramids of Egypt, and the greatest buildings of the world. Men of energy have written our books, turned our spindles, managed our greatest enterprises, and advanced civilization to

its present high degree. How often do we come in contact with people of indomitable energy and push, and how greatly are we inspired with their zeal and fire, and are given courage to throw ourselves into our work and to push on to success. We want for our associates people who wisely use their talents, whether these talents be few or many, whether they are the talents of the farmer, mechanic, author, statesman, teacher, lawyer, merchant, or the minister. No matter in what pursuit the talents are used, so they labor for humanity and God.

CHOOSE THOSE WHO ARE WISE AS TO THE USE OF MONEY.

Spendthrifts come to poverty. They should be avoided. It is a great blessing to know how to make money; it is a greater blessing to know how to use it well.

Those who know that money is to be used for noble purposes, those who practice frugality in the use of money are safe associates, but those who squander their money on the ball-room, theater, and race course, are not to be trusted.

CHOOSE THOSE WHO RIGHTLY USE TIME.

What is time for? It is certainly not to be wasted in idle gossip, in loafing, idleness, gambling, and the like. Judge of a people by the way they use their time. Time is too short to think of killing it or of wasting it. It is given to spend in useful endeavor and noble enterprise. It is given to attend to the lesser and greater duties of life. The lesser duties are mostly those which pertain to the necessities of the body. The greater pertain to the adorning of the head with

love and truth. The Lord watches over us as regards the way we are using time. Then let us mingle with those who work up the moments, hours, and days unto the highest possible use.

CHOOSE THOSE WHO HIGHLY ESTEEM CHRIST AND CHRISTIANITY.

People who jest at the Bible and scoff at Christianity, are dangerous associates. They generally have little morality and but little virtue. They are unsafe companions. They are sure to taint their associates with irreverence, infidelity, and disrespect. They possess no humility; they do not properly view themselves, nor the value of Christianity. They are generally full of deceit and flattery, and are vain in the extreme. They should be avoided as you would avoid poison itself. When Christ is gone, all hope is gone; life is a failure, and it were better that we had never been born. It is safest to select friends from amongst those who are in the church. Not every man in the church is a Christian, and not every man in the saloon is a wicked man; but, as a general thing, those who steadfastly obey the precepts and imbibe the maxims which are set forth in the Bible, are the safest and wisest friends. People who know more about the saloons, games, base ball clubs, the value of wines, the quality of cigars, etc., etc., should be passed by, and allowed to associate with their own likes. The Psalmist says: "My companions are they that obey the Lord and obey his precepts." Such people are always friends in sorrow, ever ready to lend a helping hand in time of trouble. If you choose wisely, you will choose them for your associates.

CHOOSE THOSE WHOM YOU WOULD TAKE PRIDE IN INTRODUCING TO YOUR RELATIVES AND FRIENDS.

People whom you dare not introduce into your homes are not safe associates. Go with those people in whose company you would be glad to be seen, whether on the street, in church, or in the home. This is considered an excellent rule in choosing your friends.

IF POSSIBLE, CHOOSE THOSE WHO ARE A LITTLE BETTER THAN YOURSELF.

By doing this it will have a tendency to elevate and ennoble you. Especially choose those who, in some one direction, are superior to yourself. It is right to mingle with all people. Jesus did this. He ate with publicans and sinners; he walked among the low, degraded, and vicious. You are to do likewise. Jesus had his intimate associates, James, Peter, and John. You may deal and mingle with many people, far beneath you in character and situation; yet, for your intimate friends, your bosom companions, choose those who are equally as good, if not better than yourself.

Note the truthfulness of the proverb: "The companion of fools shall be destroyed." Their way ends in destruction. Samson lost his strength by choosing the wicked Delilah for his associate. Association with the covetous Jezebel brought destruction upon Ahab. Solomon, in associating with women of other nations, forsook God, set up other altars, and brought disgrace upon himself. Saul, in associating with the witch of Endor, brought a stain upon his character, and disgrace upon his name. Judas, in associating with the chief priests, was persuaded to sell his Saviour. The association of the princes of Babylon with Belshaz-

zar caused their destruction. Herod's association with the wicked Herodias led to the beheading of John the Baptist. Thus we see the evil influences and tendencies of associating, walking, sitting, and standing with foolish and wicked people.

On the other hand, great, powerful, and stimulating is the effect of associating with the wise. It builds up the character, strengthens the sentiment, purifies the heart, and inspires to deeds of honor and usefulness. Association with truly wise men is equal to reading many good books. Better stand off and look at Gladstone, than to be personally acquainted with all the would-be pugilists. Fox said: "All the political information which I have gained from books, from science, and from the world, if put in one side of the scales, and that which I have gained by associating with Burke, in the other side, the latter will outweigh the former." It is said that meeting with Washington, shaking hands with him, and conversing with him for a short time, sent an electric power for good through one's whole life. Joshua Reynolds, at the age of ten, pushed his way through a crowd, thrust his hand between two people to touch the famous Pope. Thucydides, the emininent Grecian historian, when a boy, heard Herodotus read a portion of his history, stood before him and wept. It so filled and inspired him that, in after life, he planned out and wrote a famous history, which is still in existence. When Demosthenes was a young man he was so enthused on hearing the eloquence of a renowned orator, that he resolved to become a public speaker, and, in spite of his many discouragements, he succeeded. Haydn, the great musician, so admired a great composer that he applied

for the position of valet. He brushed the composer's shoes and coat, took charge of his horse, ran his errands, and would listen in rapt attention to his charming music. The association so inspired him that he resolved to become a composer, and in after years his name towered high above that of his employer. Buffon kept Newton's portrait always before him in his study. Schiller placed Shakespeare's bust and writings near him in his library, to draw inspiration and strength from them. Canning followed Pitt from place to place to hear him speak. Lady Erskine chose Lady Huntingdon for a companion, and after Lady Huntingdon's death, Lady Erskine was elected to fill her station and carry on the work in the chapels. David chose Jonathan for a companion, and how sweet and inspiring is the story of their friendship and mutual helpfulness. God gave Aaron to Moses as an associate, and how faithfully they traveled and labored together. Peter and John were companions and fellow-laborers. Paul took Barnabas with him on one missionary journey, and Silas on another. He always had some faithful brother as a companion, and ever speaks in praise of him. The example of wise men never die. Their deeds, their words, their looks, ever live to inspire their friends to usefulness and deeds of love and honor. Their bodies may be buried, but their deeds and influence still speak to us. Thus we see what an influence it brings into our lives, to select for our associates wise, good and noble men.

I can not close without recommending for an associate a pre-eminently wise man—"A friend that sticketh closer than a brother." It is Jesus Christ, the Son of God. He is the best associate, because he is the wisest. He knoweth all things past, present, and to

come. He knoweth our weaknesses and our wants. He is able to make us strong wherein we are weak, and to supply our every want. We love people of influence and power. Jesus has influence with the angels to make them encamp around about them that fear him. He has influence with God, so that he can make everything work for good to them that love him. He is not only the wisest friend, and best friend, but he is the oldest friend. He was our friend before either we or our parents were born—from before the beginning of the world. He is an ever-present friend. When we are sick we love to have some dear friend or relative with us, but often distance separates them from us; but this friend Jesus is ever present, to sustain us with his power, cheer us by his spirit, and guide us by his unerring counsel. He is a patient friend; many of our friends tire of us, but Jesus will endure with long suffering our infirmities and short comings. He is a sympathetic associate. This we love. He is touched with our infirmities. Did not the sorrows of Martha and Mary cause him to weep? Did he not weep over the sins of Jerusalem? Did not the sins of the world cause him to suffer crucifixion? He is an impartial friend. He will do as much for publicans and sinners as for the mighty and powerful. He is no respecter of persons. All who love and obey him find in him a friend in every time of need. We should take him for our friend, and reciprocate his friendship. We can do this by keeping his commandments. "Ye are my friends, if ye do whatsoever I command you." We can reciprocate his friendship by giving up everything that is contrary to his law, by denying ourselves, taking up our cross and following him. We can reciprocate his

friendship by communing with him, by consecrating our time, talents, and energies to the extension of his cause. By loving his disciples, by doing good to all men, especially those of the household of faith. We can also reciprocate his friendship by recommending him to these around us who stand so greatly in need of him.

Then let us take him for our intimate friend and associate. Let us take him because we need him to guide us on our way. If the way is dark, he will point us to the light. If the way is full of temptations, he will succor us from them. If there are many by-paths on the way, he will point us to the strait and narrow way that leads to life eternal. Let us take him to beautify our souls, to adorn our characters, to purify our sentiment, to ennoble our lives, to sooth, us in pain, to cheer us in adversity, to give us victory over death to blot out our sins from the Lamb's Book of Life, to remove far from us the terrors of judgment, and to give us everlasting light, joy, love, and glory.

THE USE
AND ABUSE
OF LANGUAGE

LANGUAGE, ITS USE AND ABUSE.

Language is the expression of thought and feeling by means of articulate sounds, or written characters, or signs formed by skill and invention. God used language as a medium in creating the universe. He said: "Let there be light," "Let there be a firmament," "Let the waters be gathered together unto one place," "Let the dry land appear," "Let the earth bring forth grass, herb, fruit tree, and living creature after its kind," "Let there be light in the firmament of the heavens," "Let the waters bring forth abundantly the moving creatures that have life," and "Let us make man in our image, after our likeness."

LANGUAGE IS ONE OF THE "GOOD GIFTS" WHICH GOD GAVE TO MAN.

The first man did not have to learn the "mother tongue." God gave a language to him. Take a little child before it has grown old enough to talk, and shut it up with mutes, away from all articulate sounds, and, though its organs of speech and hearing be perfect, yet it will not learn to talk. This is sufficient to show that language was given to man by our heavenly Father. This is also a strong argument in favor of the authenticity of the Scriptures.

Language is the medium through which we communicate our thoughts and feelings to one another.

Mind is the fountain of happiness and misery. Language is employed to make known the thoughts of the mind to the world. Through this medium all feelings and sentiments, not too deep for utterance, are made known. Through this medium our notions, beliefs and opinions are expressed. Through this medium we discourse upon the great question of schools, commerce, political economy, government, and religion. Through this medium the "glad tidings of salvation" are heralded to the old and the young. Through this medium we learn of the rich treasures from the most richly endowed intellects. Through this medium we bring around us the great and good of all past ages. Through this medium we learn of the earth and the things of the earth, and of the glittering heavens above us. Through this medium the millions of pupils in our schools, academies and colleges are taught the arts and sciences, literature and history. Through this medium millions of people are informed of the news of the day. Through this medium nations hold converse one with another.

We are judged largely, both by man and God, by the language we use. In the course of life we meet many people but once or twice; most of them will form an opinion of us; they will form that opinion upon our conversation more than anything else. If our language be unchaste and unrefined, they will judge us as glaring specimens of rudeness; but if our language be chaste and refined, they will judge us as being pure and cultured. It is our duty to clothe our thoughts in beautiful language and in choice words, and thereby make our conversation as words fitly spoken, which "are like apples of gold in pictures of silver."

We are taught that God will hold us accountable for all of our idle words. Language being the medium by which God created the universe; being the medium through which man communicates his thoughts to his fellow-beings; being the medium through which we learn of the world's history and greatness; being the medium through which we learn the arts and sciences; being the medium through which salvation is proclaimed; and being judged largely, both by man and God, by our language, is it not of the greatest importance that we strive to make our language pure, our diction elegant, our conversation charmingly delightful to the ear, appropriate to the occasion, instructive to the hearer, and free from all corruptions and perversions? We shall give a few suggestions which, if heeded, will assist in purging our conversation from all impurities.

1. "Let no corrupt speech proceed from your mouth." That is, let no indecent, lewd, foul, or vicious communications proceed from your lips. Let nothing immodest that you have learned from papers, books, pictures, signs, or anecdotes; let nothing that will taint the virtue of the heart, the beauty of the imagination, the purity of the mind, and let nothing that will stir the animal passions, proceed from your lips. All obscene communications should be rigidly avoided, both in the shop, in the home, at the store, and on the farm. No respectable person should descend to immodest speech, either by hint, look, or glaring word. Nothing should be said to any associate that you would not say to a sister, or brother, or mother, or in the presence of a number of refined ladies. Honorable people will mark those who indulge in obscene speech as being low and vicious, and will doubt their purity of

heart and mind. Follow the instructions given by that grand old Book: "Let no corrupt speech proceed out of your mouth."

2. Avoid talkativeness. There is an immodest propensity in many people to talk too much. Such are generally frivolous in conversation. They talk back and forth. They neither give nor receive any ideas. Light conversation at times may be allowed to rest the brain, but when the brain needs no rest, when people talk for the mere sake of talking, when the conversation descends to idle gossip, uninteresting and uninstructive subjects, then this deplorable talkativeness begins. Those who talk too much, who are hasty in their words, are often weak and rash in judgment. They frequently speak all of their mind when it would be wisdom to keep quiet. That is a good maxim: "Let every man be quick to hear, but slow to speak, and slow to wrath." Another says: "In a multitude of words there wanteth not sin," and "In many words there are divers vanities." People who are given to talkativeness, garrulity and loquacity, are not only weak in judgment, but they make many repetitions. They frequently tell the same story, relate stale anecdotes, give worn-out illustrations, and thereby bore their friends. Our conversation should never descend to low, silly, and idle themes. There is nothing instructive in it, no good comes out of it, we feel none the better after we have engaged in it, and there is nothing elevating imparted to our friends.

3. Avoid the use of "slang" and "by-words." There may be times when one can play upon words and add a harmless and picturesque phrase, but when one descends to the common "by-words" and "slang

phrases" of the day, there is nothing chaste or refined in their conversation. Slang is of Gypsy origin. By-words should never be used by the refined and respectable. All such phrases as "'pon my honor," "I bet you," "my gracious," "my goodness," "law me," etc., etc., should never be used by those who make any claim to politeness and respectability.

Some parents are very careful how their children use their hands and feet, but pay very little attention to that little member, the tongue, which is so unruly. Slang and by-words should be avoided, because there is nothing beautiful and pure in them; they edify no one, they impart no grace to the hearers, and they reflect no honor on those who use them.

4. Exaggeration should be avoided. Exaggeration is commonly termed an enlargement of the truth. There are many to whom the plain truth seems common; hence they illustrate it with their imagination and extravagance. They overreach in nearly everything they say. How common are such sayings as "No one has so hard a lot as I have," "My dress is the worst looking of any in town," "I never saw such a crowd of people," "It is the best dinner I ever ate," "He is the ugliest man I ever saw," "I did not sleep ten minutes last night," "I never was so sick in all my life," "It is awfully awful," "It is horribly horrible," "It is terribly terrible." How often do children come home from school with such exaggerations proceeding from their lips; how often do we hear such phrases in refined and respectable homes. All of these sayings should be avoided. The plain truth is enough. It needs not to be magnified and enlarged. Those who live in the superlative degree, who feel, think, see,

suffer, and enjoy to their utmost capacity, should be always watching against their common fault of exaggeration. It weakens the influence of all who indulge in its use.

5. Profane speech should not be allowed to proceed from the lips. It is damaging to society, damaging to the swearer, and blasphemy to God. Those who swear do it either through anger or through a desire to emphasize what they have to say, or through weakness of intellect; being unable to give reasonable arguments, they give forth a number of these epithets, bringing contempt on God, offending the ears of all who hear, and belittling themselves. If the profane would swear by the name of our mothers, as they do by the name of our heavenly Father, we would be tempted to punish them. There was a time in the history of the Jewish nation when the profane were punished by being stoned. There was a time in the history of paganism when the profane had their tongues bored and foreheads branded. Profanity should be avoided, because there is no *instructive* idea to be expressed; no good to come from it; no ear to be pleased; no honor to be acquired; no credit to be won; no wealth to be gained; and no favor of God to be earned by using it. It degrades the lofty. It degrades the conversation. It exhibits in all who use it a contempt of the law, both civil and spiritual. It should never be heard in chaste and refined society.

6. Lying should be avoided. There are a great many liars in every community. There are many who lie in society by saying, when they do not mean it, "I am so glad to see you," "I am so glad you came," "Do sit longer." These things should never be said

unless there is truth and earnestness in them. There are many mercantile liars, those who represent their goods to be what they are not, naming qualities which they do not possess. There are many mechanical liars; those who promise to do work for you at a stated time, and to do work of a certain kind, and then fall far short of their promises. There are many agricultural liars; those who represent their products or their stock to be sound, when they are blinded and defective. There are many who lie through custom, who lie to cover faults; many who lie simply to perpetrate a joke, and so on. Lies of every character should be avoided. It is a breach of good manners; it corrupts society; it lowers the intellect; it brings the wrath of man and God upon those who tell them, and, we are told in that word which was spoken nineteen centuries ago, that "all liars shall have their part in the lake that burneth with fire and brimstone."

7. Evil speaking of our fellow-men should be avoided. This should be avoided both in their presence and in their absence. Flattery, raillery, and ridicule are ways of evil speaking in the presence of our fellow-men.

(1.) Avoid flattery. A compliment is all right in its place. If a person is wise, if a person has done something worthy of commendation, if a person is generous in heart, there is no harm in speaking kindly of such traits and accomplishments. It must be done at the right time and by the right person. On the other hand, flattery is to be condemned. Flattering is but another way of lying. There may be a little truth in it, but there is in it a great element of falsehood. Those

who flatter are selfish and have selfish ends in view. They are untrustworthy and always to be suspected. Once there was a king who was flattered by some of his officials, and was afterwards requested by them to sign a petition which resulted in the casting of one of the king's faithful friends, and one of God's faithful servants, into a den of lions. There is no good to come of flattery. It does harm to the one who is flattered, oftentimes making him think that he possesses virtues which he has not; it results in harm to the one who indulges in it, because he is often suspected of setting a net and snare for those whom he flatters, and then is treated as a "pretended friend," a "selfish one," and then there is the higher law which tells us to "meddle not with him that flattereth with his lips."

(2.) Avoid ridicule. No one likes to be derided by his follow-men. Wit is a dangerous gift when it descends into ridicule and mockery. The personal eccentricities, physical deformities, past incidents, and sacred relations of any one should never be derided. Oftentimes actions the most noble and feelings the most sacred are presented in a ludicrous light. This is wrong, because it wounds the feelings of the one derided. There is a sort of teasing which is agreeable, and some people like it, but it should never be allowed to run into excess. This ridicule, this scratching each other face to face should also be carefully avoided, because society will not long respect one who is made an object of ridicule. There is room enough for wit without descending to personalities.

(3.) Avoid railing. It is said, "It is better to live in a garret than with a scolding woman." The converse

of this is also true. Parents too often scold their children, and rail upon one another. A cold wind simply makes one draw his garments closely around him, but a warm sun will compel one to remove the coat. "A soft answer turneth away wrath," edifies, begets love, and sends rays of sunshine into the heart. We should speak no evil of our fellow-men in their absence.

8. *Avoid fault-finding.* There are two sorts of characters in the world—those who point out errors in order to correct them; mistakes in order to rectify them; faults in order to mend them, and blunders in order to set them right; and those who point out errors with a view to breaking down those who make them. The world has always been cursed with these grumblers and fault-finders, from the children of Israel, who grumbled and found fault because of their sufferings in the wilderness, down to the Pharisees, who found fault with Christ, on down to the carping fault-finders of to-day. They listen to nothing, but to criticise it; they talk with no one, but that they search for their defects and failings. They rejoice in their rash judgment and critical remarks. They consider their opinion, their acts and their words as being next to perfect. They take satisfaction in parading the faults of others. They delight in making the failings of people their theme for conversation. Give to one of these fault-finders a friend, or a good meal, and he will see the part which is defective, and pass by the good. This should be avoided. It should not be cultivated by any one, because there is nothing edifying in it; it ministers grace to no one, but only wounds and creates trouble.

9. Tale-bearing should be carefully avoided. There are many who go about like scavengers and gather up the filth and convey it from place to place. They tell tales to others; make mischief among neighbors; sow discord among relatives, and search for secrets which they purpose telling to the public. We are told that, "Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth." "The words of the tale-bearer are as wounds. They go down deep into the innermost parts."

10. Backbiting should also be avoided. A backbiter is like a sneaking dog, who goes behind and bites. He has smiles to the face, but malice and evil-speaking behind the back. We are told "backbiters are haters of God, and that they shall not dwell in the tabernacle of the Lord."

Lastly, slander should be studiously avoided. This is the most dangerous of all evil-speaking. A slanderer loves to tear down his neighbor's reputation, business, and character. Like cannibals, they devour their fellow-men. Frequently they slander by insinuating, "Did you know?" "Did you hear?" "I never thought it of her." They often do it by the balancing mode. Speak of some excellent trait of character, they will speak of the opposite. Do you name a man's humility, they will speak of his pride. Do you mention his liberality, they will speak of his extravagance. Do you mention his devotion, they will speak of his coldness. Do you speak of his friendship, they will call it pretense. Do you speak of his religion, they will call it hypocrisy. Do you speak of his courage, they will call it selfish interest. They are always looking for these ghosts, which they love to dress up and start out to

frighten society. They exaggerate every feeling; they circulate every tale; they backbite at every corner; they delight in disturbing society. Their motives proceed from their natural meanness and cruelty of disposition; from revenge, carrying some old grudge; from envy, disliking to see their fellow-men succeeding in business and respectability. Perhaps their motive is from a meddling curiosity; perhaps from ignorance, not being able to converse about that which is noble, instructive, and lofty, they descend to that which is low and vile. The consequences of this pernicious slandering are seen in three directions: It injures the party slandered; it ruins his credit and injures his reputation. It injures society; others repeat it, it often creates strifes, and sometimes results in quarrels. It is injurious to the one who slanders; suspicion is aroused against him; people mistrust him; those to whom he talks fear that he will go away and slander them; it hardens his own soul, and brings the wrath of God upon him. Every man who slanders owes a threefold debt. He should go to the party whom he slanders, make an apology to him, and beg his pardon; he should go to the parties to whom he has spoken evil, make an explanation to them, and beg their pardon; he should go down upon his knees, confess his sins to God, and ask his pardon.

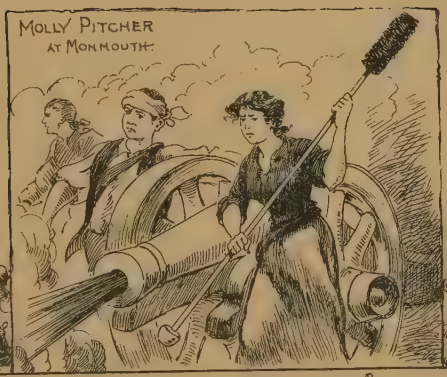
The following suggestions, if heeded, will aid in purging the conversation from evil speech and will assist in the right use of the tongue: *Remember* that all evil communications are opposed to the gospel, which says, "Let your communications be Yea, Yea, and Nay, Nay." "Speak the truth in love." "Let no corrupt speech proceed from your mouth."

"Take not the name of the Lord thy God in vain." "Swear not, neither by the heavens nor the earth." *Remember* that evil speaking corrupts the heart; it does no good; it benefits no one, and it is opposed to the law of love, which says, "Do unto others as you would have others do unto you." *Remember* that God is the judge. *Remember*, when about to speak evil, to repeat these questions: Am I the right person to speak of this man's faults and failings? Are these faults and failings such that I should make them known? Is the party to whom I am about to speak the right one to know about these things? Will there be any benefit, either to the hearer, or to my own soul? *Remember* that by keeping silence more wisdom is often shown than by much talking. The tongue should be kept in all diligence, in all love, and in all humility. Another way of avoiding evil speaking is by self-culture, by reading histories and biographies, by studying literature, science, and art; by storing the mind with noble thought and valuable information. Another way is to use the language which God has given to us to glorify him and to bless his holy name; and remember that he has promised unto all who fear him and talk upon his name that a book of remembrance shall be written for them in his presence, and that they shall be his when he comes to make up his jewels. Blessed be the one who can thus make use of language. Blessed be that man or woman who, with sweet speech, can visit the sick room, and by kind words carry light and hope into the hearts of the sufferers. Blessed be the man or woman who, with mind filled with noble thoughts and with kind words upon the lips, can go among the downfallen, the dis-

couraged, and the heartbroken, and point out to them the way of life, truth, comfort and hope. Blessed be the one who purges his conversation from all the evils which we have named in this essay, and who is enabled to use refined language in conversation with friend, neighbor, companion, at home and abroad. Such a one will be blessed in time and eternity, and will be blessed by society, angels, and God.

MARRIAGE, AND HOW TO CONSIDER IT.

That marriage is honorable in all, is evident in the light of the Scriptures and human reason. It was instituted by God in man's innocency. God performed the first ceremony, in making them man and woman. God blessed Abraham and Sarah, Isaac and Rebecca, Boaz and Ruth, Zacharias and Elizabeth, in their union. Jesus Christ sanctioned marriage, by gracing a marriage at Cana, in Galilee, with his presence and his first miracle. He said, "For this cause will man leave his father and mother, and cleave to his wife; and the twain shall become one." Again, the Scriptures say: "It is not good for man to be alone." "Marriage is honorable in all." Thus we see that "Christianity has exalted marriage with the highest dignity, and crowned it with the most sacred duty. It is the symbol of the union of Christ with his church. And the consummation of hope, purity, and joy in heaven is typified under the marriage supper of the Lamb." History, experience, and reason teach us that it is through this institution that families are formed, built up, and the world populated; and that out of marriage issues an increase of happiness, love, and consecration. It prevents crime, incontinence, and fornication. It promotes health, and lengthens life. It has been determined, by calculations based on statistics, that the death rate of bachelors is nearly double that of married men. "From


MOLLY PITCHER
AT MONMOUTH

·The Selfish Wife·

·The Sympathetic Wife·

twenty years of age to the close of life, the mean age of married men is fifty-nine and a half years, while that of bachelors is only forty; in other words, married men have a chance of living nineteen and a half years longer than bachelors." The tendency of marriage is to decrease crime. The percentage of crime committed by unmarried men is far greater than that committed by married men. The married man is the better prepared for business. He has an object in view. He has a home to build. He has incentives to virtue, temperance, industry, and honesty, which the unmarried has not. Franklin said: "Once married, you are in the way of becoming a useful citizen. The odd half of a pair of scissors can not well cut anything." Luther said: "The greatest blessing God can confer upon a man is to marry young, and to marry a good and pious wife." Johnson said: "Marriage is the best state for a man in general." Cotton said: "Marriage, rightly understood, gives the tender and the good a paradise below." Bunyan said: "My wife is the plain man's path to heaven." Bismarck said: "My wife has made me what I am." Burke said: "Every care vanishes the moment I enter my wife's presence." Burton said: "A true wife will increase thy prosperity, double thy happiness, drive away thy melancholy, share thy burdens, and welcome thee home." Coleridge said: "No being so wretched as an old bachelor; no soul having a common interest, and no soul to share sorrows and pleasures." Flaxman, Scott, Hamilton, Logan, Carlyle, and scores of other famous men, attribute much of their success to their wives.

Neither men nor women are complete until they marry. They are requisite to each other's complete-

ness and happiness. Each finds a likeness in the other. Each makes up what the other lacks. The man is muscular, the woman is sensitive. The man is strong, the woman is delicate. "Man excels in brain power, the woman in love power." The man is intelligent, the woman is sympathetic. Man does man's work, the woman does woman's work. Man protects the woman, and woman encourages the man. Man supports the woman, and the woman cherishes the man.

> "As unto the bow the cord is,
> So unto the man is woman.
> Though she bends him, she obeys him,
> Though she draws him, yet she follows.
> Useless each without the other."

There is too much joking about marriage, and not sufficient calm consideration. There are too many jokes, puns, and hints upon this sacred subject, and not half enough common sense and knowledge. Many bad marriages are the result of bad courtships. Courtship is right and honorable. Instead of being properly considered, it is too frequently made a period of sighing, dreaming, shining, pleasing, smiling, and captivating. Courtship is the time to study the real character. It is the time to present things as they are, and not in an assumed light. It is the time to be earnest, and to avoid pretension. It is the time to be honest and truthful. It is the time to consider the past, present, and the future. It is the time to compare notions, opinions, beliefs, and sentiments upon all the grave and serious questions of life; the time to study concord, harmony, happiness, and congeniality. It is the time to deliberately search for companionship. It is the time to consider each other's fitness for marriage—

the education, expectation, financial condition, health, etc. It is the time to consider the rules and regulations, laws and privileges of married life. There is much time and study given to the securing of an education, and the qualification for business; why not, then, devote time and study before entering in the sacred ties of matrimony? Marriage is either a blessing or a curse. It is a start upward or downward. It is an entrance into sweetness or bitterness. An unhappy marriage stings like an adder, and bites like a serpent. Its pathway bristles with thorns. A happy marriage is a picture of beauty, a paradise of love, a joy forever, and the gateway to heaven. "Here soul meets soul, face to face." Propensities, desires, inclinations, passions, aspirations, capacities, and powers stand up side by side, and press against each other, either to please or fret. Tastes, aims, reason, and love join in sweet and holy bonds, or jar in disagreeable contact. As man's joy and success depend to such a great extent upon his marriage, is it not important that he makes a calm, deliberate, and prayerful consideration before taking this step? Plutarch said that "we should eat a bushel of salt with a man before choosing him as a friend." What care, then, should be given to the choosing of one who is to be more than a friend—an associate, companion, friend and helpmate for life.

We shall here give a few suggestions, which will aid young men and young women in deciding and settling this great question of marriage. There should be harmony.

HARMONY IN AGE.

The proper age to marry depends wholly upon the character, capacity, and pursuit of the man, and the

physical and intellectual development and fitness of the woman. When people marry too young, "it looks like one sweet-pea trying to prop up another." The judgment should be mature. The business should be chosen, and the income should be sufficient to sustain, before the marriage contract is made. These things take place sometimes at twenty-one, sometimes at twenty-four, sometimes at thirty, and sometimes never. There should be such a harmony in the age, that one would not be compelled to hesitate as to whether she was the daughter, grand-daughter, or wife. It is seldom that a young man and old woman, or young woman and old man, can be happily married. The one is young, and the other is old. The one desires pleasure, the other desires rest. The one is ambitious, the other has the youthful ambition satisfied. The one wants to go about, and the other wants to stay at home. The one is buoyant and active, the other quiet and inactive. The one looks forward, and the other backward. The one is forming the character, the other has the habits and character formed. With such a difference in the tastes, desires, etc., there can be but little congeniality, harmony, and love. Their hearts can not beat to one time in joy, in hope, in pleasure, in work, and in sympathy.

THERE SHOULD BE HARMONY IN NEATNESS AND CLEANLINESS.

These are desirable traits. They do not mean slender waists, graceful forms, powdered faces, and gay plumage. Neatness means the properly arranged toilet, a place for everything, and everything in its place, and everything decent and in order. There are many who

are very neat and particular. Such should not join with those who are careless and slouchy. Cleanliness is necessary to keep up a healthy perspiration, to aid the lungs in their respiration, and to throw off the poisonous matter from the body. To be cleanly is to be averse to slattern habits, and filthiness of person, and dirt in the house. Along with cleanliness go a likeness to purity, and chastity, and refinement of mind. A cleanly person should never marry a dirty person. If soiled linen, filthy garments, uncleansed teeth, and tobacco-juice in the corner of the mouth are revolting to any one, they should avoid wedding any one who tolerates such uncleanness.

THERE SHOULD BE HARMONY IN THE PHYSICAL TEMPERAMENT.

If your temperament is refined and sensitive, by all means avoid that which is harsh and coarse. If you have considerable temper, select for a companion one of less temper. Extremes in the same direction should always be avoided. Two persons of very red hair should not wed. Two persons of delicate constitutions should not wed. To bring about physical harmony, opposites should sometimes wed, but oftener those of corresponding strength of body, size in body, sameness in complexion, etc., are well mated.

THERE SHOULD BE HARMONY IN THE SOCIAL POSITION.

Those of equal standing in society, those whose parents and friends are of about equal standing, are well matched in this respect. When this is the case, the respect on both sides is equally commanding; both can move with the same grace in society, each is proud

of introducing the other, and each commands the other's respect.

THERE SHOULD BE HARMONY IN THE AFFECTIONS.

One who is warm in heart should never wed one who is cold and indifferent. "Love is woman's whole existence, while of man it is a thing apart." Love will cover a multitude of faults. In it there is forbearance and forgiveness. Home, friends, companions, pursuits, and pleasures are equally loved, if there is harmony in their affections. Samson had a purpose in view, to the serving of Israel and the Lord. His companion, Delilah, instead of loving the purpose of Samson, loved the Philistines, and betrayed Samson into their hands.

THERE SHOULD BE HARMONY IN INTELLECT.

It is foolish for a wise woman to marry an ignoramus. It is suicidal to happiness for a genius to wed a ninny; for a philosopher to marry a blockhead; and for one of literary attainments to unite life's interest with a simpleton. Intellectual happiness is solid and enduring. Those who love books should be sure that their companions love them. Abigail was a woman of good understanding; her husband, Nabal, was a currish man. He had not knowledge enough to accommodate David's servants, or to serve the Lord. Shakespeare and Milton were unhappy in their marriages, because of their superior intellectual endowments. Those engaged in professions want companions who can enjoy, sympathize, and study with them.

THERE SHOULD BE RELIGIOUS HARMONY.

In this respect do not unequally yoke together. Avoid uniting with one of no belief, or of an opposite belief. This grave mistake has frequently caused much unhappiness. It is frequently proved to be detrimental to the growth of grace in the family, and injurious to the moral training of the children. Solomon's wives worshiped idols. They dragged Solomon down, made him rebellious and neglectful of God, and led him to the worshiping of the gods of the groves. Religious harmony promotes morality and virtue. In the beginning, young people may care little for religion, but the hour will come when it will stand first. Hundreds and hundreds of men and women are having their married life marred because of their religious disagreements. It is sad to think of the divisions of Christians, yet these exist, and to avoid any unhappiness it is wisdom to agree upon this subject. Then the same church will be attended, and there will be a religious influence thrown around the children. Religion is the pilot across the sea. It is the key to the man's nature. It is comfort in sorrow and hope in despondency. Agreement in this is essential to the highest happiness, the purity of the mind, the virtue of the heart, and the peace of the family. Thus we see the necessity of having harmony in age, in neatness, in cleanliness, in physical temperament, in social position, in the affections, in intellect, and in religion.

We shall next consider the position held by a young man in the selection of a wife. Before a young man can make any wise selection of a companion, he must know himself, and for what purpose he wants a help-

mate. He should study his nature, his habits, his taste, his aims in life, his desires, his business, his standing, his religion, etc., etc. He should then study women, and search for one who would be a congenial companion, well-fitted and suitably adapted to him. Does he want a companion for a drudge, for passion, for a slave, or for a true and affectionate helpmate?

NEVER MARRY A WOMAN FOR HER PERSONAL ATTRACTIONS.

External beauty, without the internal, is shallow and transient. God loves beauty. He made this earth, and covered it with beauty. He decked it with grass, flowers, and trees. He traversed it with rivers and mountain-chains, and surrounded the land with seas. He hung over it the tapestry of the heavens. He loves beauty in woman. But the beauty which he most admires is the inner beauty; the beauty that never fades or grows old. Just as certainly as beauty of a landscape, seen often, becomes commonplace, so does the beauty of a face, if it lacks a loving heart behind it. No matter how powerful the personal attractions, they have but little to do with happiness during the after life. There is a beauty of heart in the way of joy, cheerfulness, sympathy, gentleness, and love, which improves with age and ripens with time.

> "What care I how fair she be,
> If she be not fair to me?"

DO NOT MARRY A FRETFUL WOMAN.

Fretting before marriage develops into fault-finding after marriage. Whining before marriage develops into complaining after marriage. Love-spats before marriage develop into quarrels after marriage. Beware of selecting a woman who will cloud your life with storms,

and make your married life a voyage over a tempestuous sea. "Better dwell in the wilderness, than with a contentious and angry woman."

NEVER MARRY A DISEASED WOMAN.

It is a great failing to be always ailing. Physical impairment renders one unfit for marriage. Those whose hereditary tendencies are bad should be avoided. They may have many charms, but they are not physically fitted to become wives and mothers. Weak-brained, weak-nerved, and weak-bodied people had better remain single. If you wed a delicate person, look out for doctor-bills, poverty, and trouble. Good lungs, good digestion, good walking, and good spirits are fair indications of good health. Select one who possesses these qualifications.

DO NOT MARRY A FASHIONABLE WOMAN.

There is a reasonable fashionableness to which we all can conform. The Lord has given a fashion to the dewdrop, the rose, and the lily, but this fashion is ever the same. Beware of the woman who pays more heed to her millinery charms than to her mental charms; to the plumage in dress than to the plumage of the heart. There is a neatness and tidiness in dress that is commendable and praiseworthy, but the excess in fashion, the changing as the fashion changes, the spending of time and money to keep up with the fashion should be rigidly avoided. Such people generally have but little jewelry in the heart, and but few charms in the mind. In the hour of sorrow there will never be a word of condolence derived from a fashionable wardrobe. In the hour of adversity the voice of hope never arises

from the petty follies of fashion. Therefore, avoid fashionable women, unless you are able, and desire, to support the best coach in the community, the most elaborate wardrobe, the richest carpets, the most elegant furniture, the finest brown-stone front, a luxurious table, and several experienced servants.

Do not marry a child, because a child-wife can only be pitied, and not loved. Do not marry for spite, because spite recoils upon him who harbors it. Do not marry for passion, because that always ends in disappointment. Do not marry merely to please a friend, because in so doing you fail to please yourself. Do not marry a novel-reader, for such women are always yearning for their husbands to be like the husbands in the novels. Do not marry an idle woman, for that will annoy you with a dirty home. Do not marry a spendthrift, if you desire to have a competency in old age. Do not marry a coquette, or your love may be disappointed in seeing her flirt with another.

SELECT A WOMAN WHO POSSESSES SOME KNOWLEDGE OF HOUSEKEEPING.

When the merchant employs a manager for his store, he secures the services of an experienced man. When directors employ a teacher, they want one who has some knowledge of teaching; and when a man wants a wife, he wants one who understands how to adorn a home, and keep the house in taste. She may never be called upon to cook, bake, wash, and iron, but in order to successfully direct another, she must know how these things should be done. It is better to know how to do the necessary work in the house than to be able to speak French and German, and not

understand housekeeping. The languages are all right in their place, but no girl should think of marrying until she first understands housekeeping. Better know how to make and mend useful garments than to be able to play on the piano. To be able to play the piano is commendable, yet to be able to understand how to make a neatly-fitting garment will be of far more service in after years.

SELECT FOR A WIFE ONE WHO LOVES HER HOME.

She should love her home more than she loves the theater, the excursion, the picnic, and the ball-room. She should prefer it to useless gadding on the street. There is no objection to young ladies loving innocent pleasure and amusement, but these things should be secondary to the love for the home. One who loves the mother, and aids her in her work; one who loves the brother, and aids in keeping him neat in dress and moral in character; and one who loves the church, and does her part in advancing its cause; one who loves the poor, and makes sacrifices to help them, should be considered with favor.

MARRY FOR THE REAL VALUE.

Search for beauty that never fades, cheerfulness which never grows old, the companion who will never forsake, the virtue that will be a crown to the husband, the prudence that is from the Lord, and the love that is stronger than death. Search for congenial and agreeable companionship—congenial and agreeable in taste, thought, enjoyment, and purpose. Search for one who will suffer, confide, bear, and enjoy with you; and, when you find such a one,

"Do not pause in indecision,
When the bright angel in thy vision
Welcomes thee to fields elysian."

When you find such a one, make the proposal, and do not be seen like the young man who dropped the proposal in the letter-box, and was afterwards seen with a wire, trying to extract it.

Let us consider the side of the young lady, as regards whose hand and heart she shall accept. She occupies a different position from the young man. He does the proposing: she does the accepting or refusing. By her position and advantages, by her charms and qualifications, by her graces and virtues, she can do much in winning to her side a congenial companion. Lasting sorrow or lasting felicity come along with her marriage.

"As the husband, so the wife is;
Thou art mated with a clown;
The grossness of his nature
Will have weight to drag thee down."

The old Scotchman said to his daughter who was asking for his consent to her accepting the hand of a certain young man: "Jeanie, Jeanie, it is a very solemn thing to get married." Jeanie replied: "I know that, father; but it is a great deal solemner not to get married."

As to the proper age, that depends upon the fitness of the young lady. In Greece, Portugal, and Switzerland, women marry at the age of twelve; in Austria and Germany, at the age of fourteen; in Belgium, Hungary, and France, at the age of fifteen; in Saxony and Russia, at the age of sixteen; in the United States, at any age—some young, some younger; some old, some older.

Of those who marry, 18 per cent. are married before the age of twenty; 15 per cent. between the ages of twenty and twenty-five, and 30 per cent. after the age of twenty-five. Only five ladies in one hundred are married at the age of thirty-five, and this leads me to remark:

DO NOT MARRY TO KEEP FROM BECOMING AN OLD MAID.

There is no dishonor in being an old maid. While no poet may have sung their glory, nor artist made them his subject, nor author made it his theme, yet it is the notorious fact that two-thirds of the women who have figured in the pages of history, have been old maids. Among their sex they have become great as poets, as philanthropists, as artists, and as teachers. They have gone everywhere as missionaries, ministering spirits, and angels of mercy. They have carried light into many a dark home, sunshine into many a sad heart, and silver lining to the despairing. Better a thousand times be an old maid than to be unhappily married. Better be a happy and honorable old maid than to be the slave of a brute, the drudge of a villain, the servant of a miser, or the broken-hearted wife of a drunkard.

DO NOT ACCEPT THE HAND OF A STINGY MAN.

A close-fisted man would always stint you, and a niggardly husband would give to you whiningly and grudgingly. A miser would compel you to abridge your expenses, to deny all pleasures which would cost a little money, to make unnecessary sacrifices in the home, and to refuse the giving of charity to all good causes.

DO NOT ACCFPT THE PROPOSAL OF A FOP OR DANDY.

He who trifles with the affection is a thief, taking that which is not his, and a murderer, sapping the life-blood of the heart. Coxcombs have but little honor and respectability. There is nothing of dignity about them, and nothing in them to demand the respect of sober-minded people. Dudes and fops can strut and make a show, but they lack in real merit. They are known by their gait, and by being a laughing-stock for children. They can flatter, bow with grace, and present a showy exterior; but behind all this there is fickleness, weakness, and lack of force and virtue in character.

DO NOT ACCEPT THE PROPOSAL OF A LAZY MAN.

If an idle man tempts the devil, would he not tempt a wife? Lazy men make a poor support for companions. They struggle through life and do but little good. No matter how much money a man has, he can not afford to be idle. Idle men are always complaining that things are going wrong. They are always unhappy, in poverty, or on the road to poverty.

DO NOT ACCEPT THE PROPOSAL OF A STRANGER.

Know the man. Know his motives, reputation, business, religion, character, etc. If not, you may jump into the fire with your eyes wide open.

> "Venture slowly, if you would have pleasure;
> Married in haste, you may repent at leisure."

DO NOT MARRY SIMPLY FOR MONEY.

Better have a man without riches, than riches without the man. Better to have a cottage with purity

and love, than a mansion with blasted hopes. Many a woman has married for money and ambition, who was satisfied, and with the satisfaction came trouble and regret.

> "In a marriage for gold
> The bride is bought, and the bridegroom sold."

DO NOT ACCEPT THE HAND OF AN IMMORAL MAN.

Gamblers, liars, thieves, spendthrifts, profane, licentious, and drunken men, should be avoided. Never trust them. No matter what their social advantages and financial conditions, wed them not, for you will regret it. Hundreds of women have married such men, with a view to reforming them, and instead of being able to reform them, their lives were filled with sorrow, shame, and misery. Think of the sad and bitter lot of the wives of the immoral men of our country. If a man is a gambler, he is always in danger of arrest. If he is a tippler, he is on the road to ruin. If he is a thief, he is in danger of death. If he is unchaste, he is always seeking bad company. If he is a profane man, the love of God is not in his heart.

> "He led her down from love and light,
> From all that made her pathway bright;
> And chained her there 'mid want and strife,
> That feeble thing, the drunkard's wife."

BE SURE THAT HE IS AN HONEST MAN.

This is essential to all virtuous characters. If he is honest no one can steal his reputation. He will pay his debts, and command the respect of his acquaintances, and have friends in time of trouble.

BE SURE THAT HE IS INDUSTRIOUS.

He should have some business in which he could maintain himself and family. It is a grave mistake to launch the boat without being able to pilot it. The industrious man will descend to no meanness to make a livelihood. The man of industry will always be provident for the future, and is generally a good husband and an affectionate father. He keeps want away from the door, flour in the barrel, provisions in the pantry, and coal in the shed.

BE SURE THAT HE HAS MANHOOD.

He should conduct himself like a man, the son of God, and one who loves his mother; who is considerate to his sister, obedient to his father, and kind to his friends. He should be a man of noble purpose, of good reputation, and of pure character. Such a man wants a wife not for a drudge, slave, or convenience, but for sweet companionship and helpful association.

BE SURE THAT HE IS A MAN OF LOVE AND REVERENCE.

Do not accept the hand of an infidel, or his influence may lead you to scoff at God and scorn the only salvation for men. He should have reverence for God and love for the true, the good, the useful, and the beautiful. He should have love for all mankind, and especially a heart beaming with love for the woman whom he selects for his companion. But

> "Shall we ever, ever meet,
> Shall I find in one my sweet
> Visions true and life complete?"

Yes, that one is saying—

"Shall we ever, ever meet?
Somewhere in the world must be
She that I have prayed to see,
She that love assigned to me."

Make this whole subject a matter for thoughtful consideration and prayer. Then go along in life attending to the duties which are round about you, endeavoring to accomplish all the good you can, and the Lord will do that which seemeth good in his sight.

After marriage it is as hard to retain the love as it was to win it. Happiness must be worked for. Domestic felicity is earned only by patience, by endurance, by forbearance, and loving consideration. It requires liberal compromises, numerous sacrifices, forgiveness of many faults, the bearing of divers burdens, the concealing of jars, the unheeding of criticisms of pretended friends, and the avoiding of all disputes and jealousies.

As to the duties of the wife, we are told by high authority, that they should have the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.

They should be chaste in conversation, avoiding all communication which corrupt morals and manners. They should be sober, yet not sullen; cheerful, yet not silly. They should have the soberness of an earnest life, filled up with earnest purposes. They should be discreet, not boisterous, but meek. Discreet in improving their minds, in promoting the interests of their husbands, and in devising ways of increasing their love. They should be good, good in thought, word, and deed; like Jesus, who went about doing good; like Dorcas, who was known for her good works. They should be obedient to their husbands, as the church is

obedient to Christ; not a slavish obedience, but a loving subjection, and an affectionate following. They should be keepers at home. Avoid gadding about; keeping the home clean, neat, and in order, attending to the duties of the house as well as to the duties of intellect and soul.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife. Dwell with them, not absent from them. How can a man expect to retain the love of his wife, and be unnecessarily absent from her every evening of the week? Dwell with her according to knowledge, not according to lust, as the brutes; not according to servitude, as a master; but according to the knowledge of your duty and your position, according to the knowledge of the Scripture, according to the knowledge of her being a tender and finer person. If you will dwell with her according to knowledge, you will seek her pleasure, rejoice with her, and arrange to promote her comfort and happiness.

HONOR HER.

Do not dishonor her by your conduct and words. Give her the honor of esteem — esteem above all others. Give to her the honor of confidence, confiding your secrets to her. Give to her the honor of praise—speaking well of her when she deserves it. Give her the honor of maintainence—supporting her in sickness and in health. Give her the honor of benevolence—enabling her to do works of charity. Give her the honor of sympathy—helping her to bear the many little burdens connected with her duties. Give her the honor of politeness, courtesy, and gentleness. Do not

drop these as soon as marriage is over. Your position does not give you this privilege. You should be as tasty in dress, as particular in toilet and appearance after marriage as before. You should beg her to excuse you for any little discourtesy, just the same as you would any other woman. Give her the honor of love; as Christ loved the church, so must you love your wife. This to her is the summer of the year. It will pay you a thousand per cent. It will preserve and increase her love for you. The love should be mutual. Love is the sun of life. It is the flowers along the walk. It is like the songs of birds in the spring morning. It cheers and reanimates for every duty. If you love, you will be able to bear all burdens; impossibilities will fly away; your undertakings will be accomplished; you lives will be filled with joy and success; and, when adversity and affliction come, there will be a source of comfort, unfailing, derived from love, and when the grave shall close over one of the twain, the life will be filled with happy and fond recollections, and there will be a hopeful looking forward to the glad welcome in the presence of Christ on the golden shores of eternity.

PURPOSE, AND HOW TO EFFECT IT.

Great men and women have purposes in life. They set objects before themselves to be accomplished, and then they work to them. They aim high, even if they fall short. They study, think, and work with some noble end in view. Life to them is worth living. They benefit humanity and serve God. A man without a purpose is like a ship sailing without a destination, indifferent as regards starting, speed and landing. A man with a purpose is like a steamer in full sail, under heavy power, with a full cargo, prompt in starting, rapid in sailing, direct in course, with every man at his post, and a destination to be reached. A man with one or more earnest and noble purposes to be effected moves with determination, properly taxes his nerve forces, worthily utilizes his electricity, drives straight ahead, imparts sunshine and hope to all around him. The man of purpose is like a traveler with an object in view; time passes rapidly, and he is happy; but with no object in view time drags slowly, and he is restless.

In starting in life every young man and woman should set out to effect some worthy purpose. They should stamp on their minds and engrave on their hearts some grand and glorious aims and objects to be accomplished while on earth. There are some aims, objects, and purposes in life which should be purposed, pursued, and accomplished.

·COLUMBUS·
FULTON
·NAPOLEON·
PURPOSE

It should be the purpose of all to build up a good character; a character known for honesty, temperance, truthfulness, frugality and benevolence. In the sight of men, angels, and God, character is always of first importance. Manliness of character should be set; and from it no one should ever swerve. If the character is kept clean and pure, every man and woman can be squarely faced, and every obstacle can be successfully met. No need of running away from a good character; it will always baffle lies and defy unjust criticism and attacks; it will always stand as a monument of truth and right; and it will always draw to it sufficient friends for every emergency.

It should be the purpose of every one to choose, pursue, and master some honorable profession or business. God pity the man with nothing to do. Every one should have a work to do. No hope, no joy, no buoyancy of spirit without something to do. A calling chosen, and then a fixed determination to study it, to shine in it, to live in it, and to succeed in it.

Mental and spiritual growth is a purpose which should be kept constantly in view. This growth will keep a man above the dust of life; it will exalt his soul; it will keep him from despondency; it will give him high hopes. This growth in knowledge of books, things, men and places, this growth in grace and truth will keep a stream of cheerfulness, hope, goodness and love, ever flowing into and out of his life.

It should be the purpose of all to do good. This is a worthy purpose which should be kept in view, and always in view. To serve humanity, to do good to all, to entertain feelings of kindness toward all, from

the meanest to the noblest, from the poorest to the richest, is an important duty as well as a worthy purpose. The world does not care for what it gives to you, but for what you give to it; it cares not how much good it does to you, but how much good you do to it. Men care not for what you receive from papers, books, schools, churches, business, society, and government, but for the noble thoughts, useful sentiments, and acts of love which you give to them. To serve men is the practical way to serve God. To do good is pure religion.

If sufficient talent and genius be possessed, man should entertain the purpose of giving to the world some useful invention, some book of practical wisdom, or some scheme of better government. This is a noble purpose, a worthy object, and an important aim. It is far better to consecrate the genius for some such work than to fritter away the talents on trifling affairs, and to die in regret, saying, as did a man of wasted talents, "I have spent my life laboring with trifles."

If sufficient wealth be possessed, a noble end at which to look at is, to endow a chair in a college, to build an asylum, a college, a church, an orphans' home, or something of this sort. This is a purpose worthy of the most strenuous effort, and the work of life. If rich men would live for such purposes, the whole world would soon be born again, their names perpetuated, society blessed, God honored, and their posterity much more greatly blessed than if they bequeathed to them hundreds of thousands. Much wealth given to children does more to ruin than to bless them, whereas wealth given to charitable purposes blesses hundreds and thousands.

The foregoing are some of the noble purposes which men should have in view. It is folly to try to be happy without an object in view. There can be no incentive to action, combined action, without some worthy and fixed purpose. With a purpose once fixed, the question arises, How can it be effected? How can my objects be accomplished, my projects be executed, my enterprises achieved, my aims attained, and my end be reached? No one should undertake what he is incompetent to do. No one should give up a worthy undertaking because of the arduous labor needed to complete it. No one should pursue a plan which affords no prospects of effecting what is deserved. The main secret of success in the pursuit of an object is *firmness*.

"STAND FIRM, BE IMMOVABLE."

Thus did Napoleon direct one of his major generals who stood in the midst of the hottest fire from the enemy. "Be ye steadfast and immovable." Such were the directions the courageous apostle gave to the troubled church in Corinth. "Be thou strong and very courageous?" said the Lord to Joshua, when he chose him as Moses' successor to lead the children of Israel.

Let not the world move you from your purposes. The world is full of attractions, it invites and allures, it offers its charms and promises, it tempts and ensnares, it would turn you backward and engulf you, it entices to dishonesty, and then betrays its victim; but in the onward course, in the pursuit of purpose, let not the world move you. It was the attractions of the world which turned Lot's wife to a pillar of salt, and deposed Saul from the throne. Its splendors and dazzling wealth

instigate men to lie, to steal, to murder. Move on! Stand firm against them all!

Let not honors move you. Honors are attractive. Justly gained and won, like riches, they are not to be despised. For praises, flatteries, laurels and honors, never turn aside. For honor, Alexander told the heathens of Africa that he was a god; for honor, did Cassius instigate Brutus to kill Cæsar; for honor, Cæsar fought against Pompey. For worldly honors which gave no satisfaction, wars have waged and thrones have crumbled. For worldly honors which should be rejected with scorn, men have sacrificed hard-earned wealth, friends, honesty, and comfort. Against all these false and vain glories stand immovable and invulnerable as a rock. Yield, and you will disgust yourself, men, and God.

Let not poverty move you. Stem the tide and time of poverty. Stand up under it, though it is inconvenient and hard to bear. You will want, but suffer want. You will suffer delays, but do not give up your purposes. Seventy-five per cent. of the world's greatest men began life in poverty, and toiled on in poverty. Thousands have yielded to poverty, and have gone disappointed to the grave. Overcome poverty by hard work, honesty and economy. Never give up a purpose which is worthy of being effected, if there is the least chance of attaining it.

Let not prosperity move you. Pass right on through prosperity. Learn to "abound and to suffer want." Harder to drink from the cup when brim full than when only half full. Some one said, "The tallest tree is first struck by lightning." Against prosperity the men pitch their tent and the thief prepares his instru-

ments. Be firm and resolute in purpose, though prosperous. Thousands have shriveled up and sunk beneath prosperity. Thousands have become proud, forgetful and ungenerous, as their prosperity increased. Better never be prosperous than to be mean along with it. As you go up do not spurn the steps by which you rise. Great men are kinder in their greatness than they were in their obscurity.

Stand firm and be immovable under failures. No harm in failing. The harm comes in stopping effort. The boy in learning to skate blunders, staggers and falls, but bravely he gets up and tries it again and again until he is able to glide gracefully and rapidly over the ice. Some of the greatest generals have been defeated; some of the best authors have written poor plays. The storms, billows, and waves make the good mariner. Profit by failures; turn them into success. Study the cause of the failure, then avoid it in the future. If you run the bark on the sand, back off, and start out in deeper water. Never give up because you make a failure. "The gods look on no grander object than an honest man toiling under adversity."

Be firm and immovable under afflictions. If you lose health, strive to regain it; if you lose wealth, work on and you will get it back; if you lose a dear friend, and you will, it will try you hard, but be unswerving in purpose. You will have but few enemies. If you are true to noble objects there are but few who will wilfully do anything to injure you. People may talk, yet that never hurts an honest soul. Some great men have been persecuted; Paul, Luther, Arkwright and Stephenson were persecuted, but they moved on. In spite of

abuse, ridicule and persecution, be determined, firm, and courageous, and you will achieve your undertaking. Death will arrest some of your purposes, but they will be caught up and carried on by others. If you do your utmost through life, working toward great and good ends, you need not fear death. If you have been a faithful servant of humanity and God, your work will live after you, and your good deeds will be recorded in heaven, where there will be a higher and more glorious work for you to do. Among great men of purpose the name of Columbus is stamped in history: he believed the world was round; he proposed sailing westward till he struck a western bank; laughter, failure, dangers, poverty and even power were against him, yet he tried and tried till he found the generous hand who helped in executing his designs.

Robert Fulton resolved to build a steamboat. The first one sank in the river Seine before it was completed; it was a great shock to him, yet he was determined and firm. The next steamboat which he built was advertized to sail on a certain day; hundreds assembled to laugh at "Fulton's folly" and to shout in derision at the ingenious inventor; but when the hour arrived the boat moved off from the wharf, and was a success from the start.

In the year 1810, Peter Cooper was a youth laboring in New York City as an apprentice for twenty-five dollars a year and board. He sought a night school, in which he could obtain more education. Not one in the city. He formed a purpose of establishing such a school. He labored for forty years, first as a grocer, then as a manufacturer, before he attained his purpose.

On the famous Bowery stands the more famous "Cooper Institute," where thousands of people have been instructed in science, and have communed with the great minds of literature.

Mr. Cooper had a purpose, and he worked to it. Every man should have one or more purposes in life, and should study himself, and study means that he may effect his purposes and execute his projects. Perseverance, spirit, and firmness will always win, though years pass away before the end is attained.

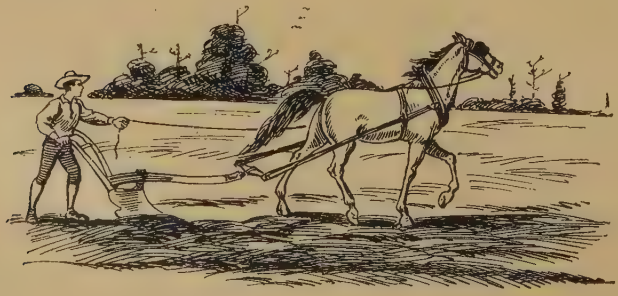
Napoleon was a man of purpose. He resolved to scale the Alps and march into Rome. "But," said a friend, "the Alps are impassable." Napoleon responded, "There shall be no Alps." He marched over the Alps and entered the city of the Cæsars.

Paul was set on going to Jerusalem, but his warmest friends knew the dangers awaiting him there from the persecuting Jews, and so they endeavored to persuade him not to go up to Jerusalem. They prayed and wept and fell on his neck, beseeching him not to go up to the once holy city. One of the number, a prophet, foretold the dangers ahead. Notwithstanding all this, Paul said, Though bonds and afflictions await me, "none of these things do move me." In the face of strifes, poverty, imprisonment, shipwreck, howling mobs and death, he stood immovable to his purpose, and at last finished his course with joy. And thus great purposes are achieved by braving dangers, encountering difficulties, and pressing right onward, turning neither to the right nor the left.

Let the thunders bellow, let the lightning glance, let the earth quake, let the stars fall, let thrones decay, let empires perish, let insurrections arise, let wars wage,

let dangers arise from without and within, but stand firm to your purpose and true to your calling. Let your mind, conversation, talents and energies be bent on doing what you should do, and you will do more, far more, than you set out to do, and you will die blessed by men and God.

VANDERBILT



SMALL BEGINNINGS, AND HOW TO CHERISH THEM.

There are many people who despise small beginnings. They desire to do great things, to stand in high places, to occupy important positions, and to accomplish great undertakings, but they are not willing to give the patience, the toil, the perseverance, and the time necessary to attain the purpose in view. There are many who would like to do great things like Luther, Wesley, Calvin, Edison, Lee, and Washington, but they are not willing to study, labor, and suffer as did these great men. Every man and woman who will cherish the small beginnings in life, and care for the small things, will accomplish some great and good work in the end. It is our purpose to urge upon young men and women to be patient and careful in regard to the small beginnings in life, and to despise them not, but to cherish them until they have become great endings, and have produced important results.

Nature does not despise the day of small beginnings. She cherishes them. Some of the mightiest rivers can be stepped, at their sources, by a child. Some of the mammoth trees in California, which are thirty feet in diameter, one hundred feet in circumference, and from one hundred to three hundred feet in height, covered with the mosses of from ten to twenty centuries, were once little saplings—small plants, which

could have been crushed between the thumb and finger. The monarch oak, under which the cattle low and graze, was once a little acorn, which could have been carried by a sparrow.

> "Little drops of water,
> Little grains of sand,
> Make the mighty ocean,
> And the pleasant land."

The *farmer* does not despise the day of small beginnings. He carefully looks after the small duties and numerous details which are connected with farming. He sows the grain, watches its progress, and patiently waits for the harvest. He plants the little trees, cares for them, prunes them, watches their development, and patiently waits for the bringing forth of fruit. One after another, he fells the forest trees, until acres are made ready for cultivation. He appreciates the fact that it takes time, patience, perseverance, and hard work to till the soil, that it may bring forth the grains, vegetables, and fruits in their season.

Inventors do not despise the day of small beginnings. The greatest invention was once a mere thought in the mind. Richard Arkwright was the inventor and manufacturer of the cotton loom. He began life in poverty and obscurity. He studied and labored for years before success dawned upon him. He worked as a barber, and saved sufficient money to erect the first cotton loom. When it was completed and set to work, the laborers fell upon it, pulled it to pieces, denounced Arkwright as an enemy of mankind, and drove him out of the city. Again he took up the razor, and labored for months in the midst of trials and discouragements. By practicing economy, he at last

had sufficient money with which to erect another mill. The world to-day has hundreds of cotton mills, which have woven millions of yards of cloth, as a result of Arkwright's invention. William Lee, the inventor of the stocking loom, began his life in poverty. Sitting beside his faithful wife, watching the motion of her fingers as she was knitting, he conceived the idea of inventing a machine to imitate their motion. He labored for three years, through trials and hardships, before he gave it to the world. When Watt was a boy, in playing with a pair of tongs, he placed them over the spout of the teakettle, and thus discovered the power of steam in lifting the lid. He studied and labored for many years before he succeeded in condensing steam so that it could be utilized. Stephenson spent thirty-two years in inventing and perfecting the steam engine. It took Howe a great many years to produce the sewing-machine. Thus it is that the greatest inventors which the world has produced have begun with the simple conception, and toiled through many trials and adversities, until they brought to perfection their inventions.

Literary men cherish the day of small beginnings. Behold Johnson learning the alphabet, Webster learning to spell, Bacon learning to read, Milton studying poetry, Shakespeare reading Roman history, and Elihu Burritt studying the languages in the blacksmith shop. In after years, these men impress the products of their great minds upon the world, and stamp their names upon the pages of history, never to be erased. Nearly all the great literary lights of the world, which shine like brilliant stars, began life in an humble way. They cherished the small beginnings, added thought to

thought, idea to idea, until their minds were stored with knowledge of the stars, of men, of places, books, plants, trees, the sea and what it contains, and from the fullness of their minds they have given to the world great books, which inspire men to deeds of honor.

Business men do not despise the day of small beginnings. Examine the history of one hundred of the wealthiest men of the United States, and you will find that eighty per cent. began life in poverty and obscurity. Vanderbilt, Peabody, Astor, Girard, Marshall, Cooper, Gould, Stanford, and Wanamaker, began life in humble walks. They walked the dirt road, before they walked the pavements; they dwelt in cottages before they dwelt in mansions; they counted their money by pennies before they counted it by millions. By caring for the small things, by looking after the details of their business, by patience, by honesty, by perseverance, and economy, they rose from poverty to wealth, from being day-laborers to bankers, merchant princes, railroad kings, and capitalists.

The mother does not despise the day of small beginnings. From the babe she rears the man. She takes the little child, in all its innocence and helplessness; she watches over it, she prays over it, weeps over it, and cares for it until it is able to care for itself. She teaches the little thing to lisp the word "mother," she teaches it the names of its relatives and friends, she teaches it that sweet little prayer:

> "Now I lay me down to sleep,
> I pray Thee, Lord, my soul to keep;
> If I should die before I wake,
> I pray Thee, Lord, my soul to take.
> This I ask for Jesus' sake. Amen."

And as the child's mind develops, she teaches it to grapple with the corresponding duties and problems of life. She never gives up. Is the little one sick, and doomed to death, she clings to it till it dies. Is the child incorrigible, she exerts might and main to bring it into obedience and the paths of virtue.

The teacher does not despise the day of little things. Tens of thousands enter school without knowing the alphabet. The teacher does not grow impatient over the small beginnings, but letter after letter, name after name, and object after object, are drilled into the brain, until a foundation is laid for future learning, greatness, and influence. One after one the principles are taught upon which to build wide reputations and broad characters. Little by little the knowledge is gained which helps them to think consecutively and accurately, and helps them to solve the problems of life.

Angels do not despise the day of small beginnings. They do not wait for the hosts of the Lord to march through the gates of the New Jerusalem before they sing the song of "Moses and the Lamb." They do not wait for the coronation day, when the Lamb shall come for the bride, before they rejoice. But we are told that there is joy in heaven, in the presence of the angels of God, over one sinner that repenteth. The most insignificant sinner who forsakes his sins and turns to God, sends joy through the mansions of heaven.

Jesus Christ does not despise small beginnings. He was not ashamed to lie as a babe in the manger. Behold him laboring in obscurity as a carpenter. He was not ashamed to talk to the leper, to eat with publicans and sinners, and to praise the woman who dropped the mite into the alms-box. He embraced every oppor-

tunity to do good. He taught by the wayside. He who had a name which is exalted high above every name, cherished small beginnings. Although he is in heaven, he hears the gentle knock at the door; he hears every humble petition; he hears the groan of every disciple, and he ministers to the wants of the feeblest saint. He has promised that he will not break the bruised reed, nor quench the smoking flax. He stands with outstretched arms, ready to receive the prodigal son on his return. He is still sympathizing with his people in all of their sorrows, and provides a way of escape from temptations.

God's people cherish the day of small beginnings. Solomon erected a magnificent temple, with magnificent gates, vessels, courts, and porches. It was many years in building. It retained its pristine splendor for thirty two years. It was then plundered, pillaged, and finally destroyed. The Jews were carried away as captives to Babylon. The great temple lay in ruins for fifty-two years. Then God stirred up the heart of King Cyrus to issue a decree, prompting all who desired to go up to Jerusalem to rebuild the temple. A few of the fathers and Levites began the work. Many of the Jews who were left in Chaldea would give them no assistance. The Samaritans derided them in the midst of their despondency and discouragement. They sorely wept. The old prophet came, and dissipated their fears. He said unto them: "Who hath despised the day of small things? Ye shall yet rejoice, and see the plummet in the hands of those who shall build the temple." Notwithstanding their small beginnings, their many discouragements, the temple was completed and dedicated in twenty-one years.

David did not despise the day of small things. A great battle was waged between the Philistines and Israelites. The Philistines arrayed their soldiers on one hill; the Israelites arrayed their soldiers, with Saul, head and shoulders above all their warriors. Every morning, for forty days, Goliath, of the Philistines, came out and defied the Israelites, saying, If you will send a man to fight against me, and he slay me, then will we be your servants; but if I kill him, then you will be our servants. Saul, the king and commander of the Israelitish army, offered his daughter in marriage, great riches and liberties, unto the man who would slay Goliath. No one dared venture against him. They stood in fear and alarm. David, a mere lad, was at Bethlehem, attending his father's sheep. His father sent him down to the army, with some provisions and presents for his three brothers. On his arrival, he beheld the great army, and heard the giant defy the Israelites. He said: "Who is this uncircumcised Philistine, that he should defy the army of God? I will go forth and fight against him." One after another, his brethren ridiculed him; but he continued to assert his willingness to fight against Goliath. At last the news came to the ears of Saul. Saul sent for David. He told him that he was a mere boy, and that Goliath was a warrior from his youth. David told Saul that, while he was watching his father's sheep, a lion came and took a lamb, and that he ran and slew the lion. Another day a bear came to the flock, and when the bear lifted his paw against him, he slew it; and he knew that God, who had delivered the lion and bear into his hands, would also deliver Goliath unto him. Saul gave him his coat of mail and his spear, but David

would not go forth to fight in them, because he had not proved them. He chose to take his own sling, and five little pebbles out of the brook. He went forth to meet the giant The hearts of the Israelites beat high with hope. The giant came forth to meet David. The hearts of the Philistines beat high with hope. The giant cried out to David: Am I a dog, that you come forth to fight against me with staves? I will slay thee this day, and give thy flesh to the fowls of the air. David answered: You come forth to fight me with a shield, and spear, and coat of mail; but I go forth to fight you in the name of the Lord of Hosts, who will deliver thee this day into my hands. He placed a little stone in his sling; round, round went the sling, a whizz in the air, a thud in the distance, Goliath was struck in the forehead, he sank down to the earth. The shepherd soon stood upon him, and severed his head from his body. The Philistines were routed, and the Israelites gained a great victory. It was a small thing which did the work; a humble man who gained the victory. What encouragement this should be unto all who are working for the right against the wrong. Victory is theirs, if the favor, power, and wisdom of the Lord are with them. His favors are more to be desired than the favors of all worldly kings. His wisdom is more certain to guide aright than the wisdom of all the sages of the world.

Should not Christian people be encouraged in the cause of Potestantism? Prior to the sixteenth century, all bowed down to the power of Rome. Luther was born. The lightning struck a tree, under which Luther and a schoolmate were standing; the schoolmate was killed. This event turned Luther's atten-

tion to the ministry. The sale of Papal indulgences and the abuses of Rome caused him to enter a vehement and earnest protest against Popery. It was a small beginning. Luther knew not where it would end. He knew not of the bloody wars which would ensue, the righteous blood which would be shed, and the extent to which Protestantism would grow. To-day there are over one hundred and sixteen millions of Protestants who tread the earth, and whose cause is extended from the rivers to the utmost parts of the world.

Missionary workers should not despise the day of small beginnings. In the year 1800, Japan, China, India, Africa, and the isles of the sea were almost in total darkness in regard to Christianity. Scarcely was there a ray of light, scarcely a star of hope. One after another were missionaries sent into these heathen lands. At first they were scourged, imprisoned, and driven from one place to another; yet they kept on in their good work, feeding the hungry, clothing the naked, doctoring the sick, preaching the gospel of the kingdom of God unto all. To-day there are over six thousand missionaries and two millions of converts. Behold what great results and magnificent endings from small beginnings. Beyond the dark clouds of heathenism is a silver lining, which bids fair to light these countries in the way of truth, life, and salvation.

Another example of the great results from small beginnings is seen in the circulation of the Bible. Prior to the year 1800, Bibles were scarce and costly. In the year 1816, a young man, in the city of New York, had his Bible stolen from him. He resolved to organize a Bible Society. His resolutions were carried out. It is

called the American Bible Society. It had a small beginning, but to-day there are over five hundred men and women engaged in making Bibles for this society. Within a period of seventy-two years this one society circulated over sixty millions of Bibles; while the combined societies, since the year 1818, have circulated in all countries, and reached all sorts of people, and in nearly every language, over one hundred and twenty millions of Bibles. Thus, from a small beginning, the word of God has been carried with marvelous rapidity into the highways and byways of all nations.

In the cause of Christianity, we see another great result from a small beginning. It was, at first, like a grain of mustard seed which, being planted, has grown to be such a great tree that the fowls of the air lodge in it. It was like the little leaven which a woman hid in the meal—powerful in its effects, it leavened the whole lump. In spite of crucifixion, scourgings, persecutions, imprisonments, and the opposition of kings, tyrants, heathens, and infidels, Christianity has grown until it has illumined, purified, and comforted millions of people. It has grown until it has leavened a large part of the world with the knowledge and glory of God. Is has grown until the very kings of the earth are bowing down to it. It bids fair to sweep on and on, leading captivity captive, destroying the power of Satan, supplanting infidelity, breaking down false gods, and elevating and ennobling mankind, until the very kingdoms of this world become the kingdoms of God.

In every department of life stupendous results have grown out of small beginnings. No matter in what men embark or engage, they should not despise small beginnings. Everything may seem dark, results may

be meager, the opportunity to develop may be narrow, and the discouragaments may be many. Yet they should not give up; the upward turn will come. David was once a shepherd lad, but was afterward a king. Joseph was once sold by his brethren, but afterward stood high in the favor of Pharaoh. Studebaker's wagon-works began in an old wayside blacksmith shop. Stuart began selling candy at a cent a stick. Russell Sage began on four dollars a month and board. By cherishing the day of small beginnings, by patience, by working, by waiting, and by a strict adherence to the principles of industry, temperance, and economy, great results and great characters will be achieved before death.

Are you striving to gain knowledge and grow in wisdom? Does the road to knowledge seem long and rugged? Do not give up. The wisest men were once in ignorance. We learn a little at a time. Moses was once hidden in the bushes, but was afterwards highly educated in the schools. Homer was a beggar. Yale College began with one teacher and one pupil Knowledge and wisdom are purchased only by effort and time. By learning a little at a time, and by learning a little every day, in course of time there will be some degree of knowledge obtained. The extent will be measured by the application and capacity of the student, and by the time given.

Let no one despise small beginnings, but give them special care, tenderness and attention. Thought after thought, and book after book, will make the mind strong. One good deed after another will make a philanthropist; one dollar saved after another, and so on, will enable the thrifty man to accumulate thousands; one

picture after another will soon adorn and make beautiful the home.

Let not the parents be discouraged in their efforts to train up their children in the way they should go. Little by little let them enforce and exemplify, and out of this work, which may seem small, will grow great endings. Let the teachers press on in their work. Little by little they make mighty impressions which will tell in after life. The youth of to-day will own and control the world in the near future. Let all young men and women cherish the day of small beginnings. Let them be careful to look after the details of life. Let them never give up because the results are meager. Let them aim high, yet despise not the rounds in the way of ascent, and soon they will fill positions of trust and merit. Let them seek after extensive knowledge, strong faith and ardent love, and one day they will bless the world with their light, knowledge, and love and works. Despise not the day of small beginnings; despise them not by neglecting them; despise no opportunity to gain useful knowledge; despise none of the opportunities which are afforded to you to bless mankind with cheerfulness, love and happiness. By thus cherishing the small beginnings you will produce results which eternity alone can measure. Remember the poet's words:

"One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended.

"One flake and then another,
And the deepest snow is laid;
One brick upon another,
And the highest wall is made.

"So the little coral workers,
By their slow and constant motion,
Have built those pretty islands
In the distant, dark blue ocean.

"And the greatest undertakings
Man's wisdom hath conceived
Have, by oft-repeated efforts,
Been patiently achieved."

HOME, AND HOW TO ADORN IT.

Every person may not be able to do great things like Paul, Luther, Columbus, and Washington, but every one can adorn the home.

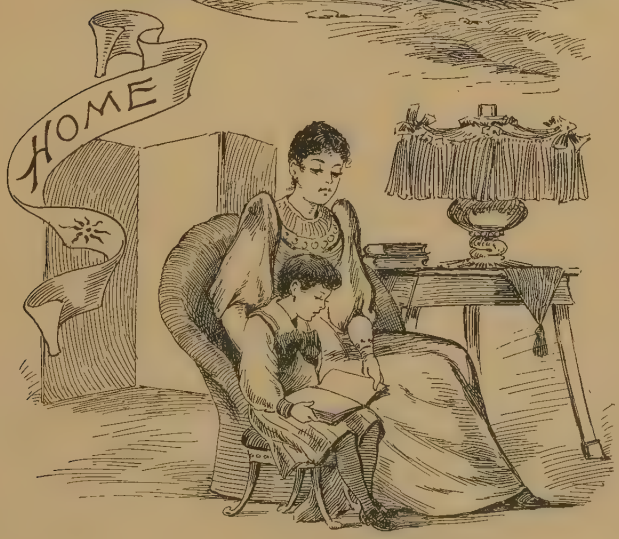
Home! This one word crowds the mind with thoughts and fills the heart with love. It is deep in meaning and full of blessings. Ask the traveler in foreign lands what one word unseals the fountains of his heart, and he will say, "*Home.*" Ask the brave mariner, who defies the storms and perils of the sea, what one word unmans him, and he will say, "*Home.*" Ask the young man who has left his parents' roof to struggle for himself, what one word makes him a child again, and he will say, "*Home.*"

The word *home* makes us think of husband, wife, father, mother, brother, sister, child and friend. The word home makes us think of the walls, the pictures, the grass. the flowers, the trees, and a thousand other familiar objects. The word home often fills us with delight, comfort, sympathy, transport, and love.

HOW SWEET ARE HOME MEMORIES.

No matter how far away, or how many years it has been since we were there, the old home is still most sacred. The mother's Bible may no longer be read; the father's chair may be vacant; the brother's step may be unheard, and the sister's voice may be silent;

THE PRODIGAL SON


HOME

but the home memories are still sweet. In memory you can see every familiar object in the house—stoves, tables, beds, pictures, etc.; you can even see the familiar arrangement of these objects. In memory you can see the tender smile of the mother, the gentle love of the sister, the strong form of the father, and the cheerful eye of the brother. Ah! each chair is filled, "and we are all at home." Without are the clear waters of the brook, the bleating sheep, the lowing cattle, and the humming bee, the prancing horse, and the song of the whippoorwill, the laden fruit-trees, and the ripening grapes; familiar scenes; hallowed memories of "home, sweet home." No perennial summers, no bright skies, no charming sceneries, no devoted friends can remove the thoughts of the old home.

During the recent war, a division of the Northern army and a division of the Southern army were stationed upon opposite hills. The Federal bands played "Hail Columbia." The Confederate bands played "Dixie." The Federal bands followed with

> "My country, 't is of thee,
> Sweet land of liberty."

The Confederate bands then struck up "Home, Sweet Home." The Federal soldiers joined with the Confederates. Every horn, flute, and drum on both sides joined in "Home, Sweet Home"; every voice of those hardy soldiers sang "Home, Sweet Home"; every heart beat "Home, Sweet Home," and every eye wept for "Home, Sweet Home." It brought back familiar scenes and faces. It brought up com-

mon ties and sympathies. It brought to memory many a child, and wife, and mother.

THERE IS A NEED OF MORE HOMES.

In order to adorn the home it is necessary to have one. There are too many boarding-houses nowadays, and too few homes. The boarding-house is not a home; it is not a good place in which to rear children; it takes duty and development from the mother; it affords but little pleasure to the father; and it ruins many children. There is an unholy ambition to furnish and support costly homes; if this can not be done, the couple board. Too many young ladies desire to begin house-keeping in as fine, if not in finer style, than that in which their parents are living. This very thing keeps many young men from marrying. Better lay aside silks, laces, jewels, feathers, and all superfluities, and practice a careful economy in order to secure a home. Every man should strive to set up a home. Every man should aim to be the king, and every woman the queen of a home. To secure a home is a high and holy aim. It is a worthy object. It will inspire the heart to many worthy deeds, brave the soul against many dangers, and add to the peace, purity, strength, and happiness of the nation.

The place does not make the home. It is the character of the inhabitants that constitutes the home. The ideal home is too often made up of a beautiful mansion, with bay windows, body brussels, an elegant piano, lace curtains, costly paintings, downy beds, easy carriages, numerous ornaments, luxurious tables, and every possible worldly comfort. But these do not make the home or bring the happiness. A hut is

often more of a home than a palace. People may live and shine in mansions and be far from happy. Show, fashion, and luxury are outward ornaments. Material things do not make the home. The home is made by the occupants. If they are selfish, craving and discontented, such will be their homes. If the occupants are happy, the homes are happy. If meekness and virtue dwell not in the occupants, there can be no peace or comfort in the home. Then remember that home is what you make it; a paradise of joy, or a dwelling place of sin and trouble.

THE HOME SHOULD BE A SCHOOL, AND THE MOTHER THE TEACHER.

It is the best school in which to learn patience, self-control, and duty. It is the university for the whole race. "One good mother is worth a hundred schoolmasters" The mother is the central sun of the home. All move around her. She adds stability and character to the home. Without the mother it is a poor home. This is the first and greatest sphere for woman's actions. Her nature and tastes qualify her for this work. She is the genius and queen of the home. It is her kingdom. She may teach schools, write books, and fill positions of trust and mercy, but her greatest power is in the home. She is the rising and setting sun, shedding her beneficent beams over all, influencing them for good, great, and noble deeds. In the home women exert their power over men and the nation. The mothers are mightier than armies, schools, and legislatures, in shaping the destinies of the nation. They did not write the Iliad, Hamlet, or Paradise Lost; they did not invent the algebra, telescope, or printing

press; but they have given to the world virtuous men and women—the world's greatest productions. Great men have sprung from good women. Their secret triumphs and influences are recorded in heaven more than on earth.

In the home is the place to train children. It is an old saying, "Manners make the man." Another, "The mind makes the man." But greater than either is the third, that "The home makes the man." Home training includes the manners, mind, and heart. Here the habits are formed, the intellect awakened, and the heart molded for good or evil. The character is formed in the home. This life precedes all others. It is the basis. Seeds are sown in the home which will spring up into fruitful trees to bless or curse society. Children breathe the moral atmosphere which the parents create. They live and move and have their being in the very presence of their parents. They are more the image of the parents in character than in body. Hence the importance of training the children in the ways of truthfulness, honesty, justice, purity, and virtue.

Samuel the prophet was instructed by his mother, Hannah; John the Baptist had a noble mother in Elizabeth. The mother of Timothy brought him up in the Scriptures. There was but one person on earth whom Napoleon Bonaparte loved, respected, and obeyed; and that was his mother. The methodical mother of the Wesleys wrote to her sons to throw method into their studies and business transactions. Goethe said his "mother was worthy of life," and after she was dead he sought out all who had been kind to her, and thanked them. One tear from the

mother of Alexander could move him more than ten letters from a king. George Washington's father died while George was young; but the widowed mother, with her many excellent qualities, governed a large household and brought up her children to fill honorable positions. When James A. Garfield was made President of the United States his first act was to salute his aged mother. Many who read this can testify that they are indebted to their mothers for much of their goodness. Is she dead? Does not your heart cry out:

> "Backward, turn backward, O Time, in your flight;
> Make me your child again just for to-night.
> Mother, come back from the echoless shore;
> Take me again to your heart as of yore."

Then, mothers, seeing the great and lasting influence you have upon society, are you not inspired to be wise and prudent in the home? By your side you are bringing up the men and women of the future: some for teachers, some for preachers, some for lawyers, some for judges, some for merchants; some for bankers, some for drunkards, some for saloon-keepers, some for thieves, some for murderers; some to elevate, ennoble and bless society, some to tear down and degrade society. May God be with you in training and influencing all for good.

HOME IS THE PLACE TO EXERCISE VIRTUE.

"A virtuous woman is a crown to her husband." "Her price is far above rubies." We are to add to our faith virtue. Virtue is just as valuable in man as in woman. Virtue is chastity, purity, and moral excellence. In the home is the place to exercise it and

the place to teach it. The absence of virtue will bring moral ruin. The purity and virtue of home has saved many a man from ruin. It will build an iron wall around a man's moral nature. The sanctity and virtue of home has enabled many a passionate man to resist temptations, and subdue strong impulses.

HOME IS THE PLACE TO PRACTICE GOOD MANNERS.

The Bible teaches us to be courteous. Good manners means to be genteel, polite, courteous, and refined. If courtesy to a stranger makes him feel happy, how about courtesy to the relatives in the home? A good-night kiss and a kind "good morning" impart cheer and animation. Politeness at the table is never out of place. Care should be taken at the table both as to the manner of eating and of speaking. Politeness between meals is always in place. Remember that the "manners" corrupt or purify, debase or exalt, barbarize or refine the home. Remember to call one another by the proper names, and to make a free use of the word "father," "mother," "brother," "sister," "son," and "daughter"; this is scriptural. Remember that if the manners are rude, coarse, and vulgar in the home, they will not be elegant and refined away from home. The home language, bywords, and slang will certainly be used in society. The coarseness or politeness will readily appear. Men and women of good manners at home are men and women of good manners away from home.

HOME IS THE PLACE TO EXERCISE GENTLENESS.

We are commanded to be gentle and to show meekness to all. Gentleness is also considered one of

the first fruits of the Christian spirit. This softness in manners, this sweetness in disposition, this quickness in consideration, this meekness in heart, can best be practiced in the home. Of all places home is the most delicate and sensitive. Of all relations those of the home are the most easily touched. The troubles of the outer world are more easily borne than the troubles of the home. The arrows and storms of the home strike heavy upon the heart. In the home there should be gentleness in the word, hint, and action. This spirit of gentleness will enable all to avoid offenses, to bear up under provocations, and to keep jars out of households.

HOME IS THE PLACE TO HAVE HAPPINESS.

Religion is designed to make man happy and to keep him rejoicing evermore. All true happiness is of God, and is right. Home is the place to be happy. How frequently children do not love home, and wander away from the parents' counsel to seek the companionship of strangers. This is frequently because their parents have been frowning and cross, and have made the home dingy and dirty, instead of making it pleasant, attractive, and happy. Interesting and profitable amusements should be introduced around the hearthstone. Laughter is human. The desire for amusement is natural. Mirthfulness promotes health. Cleanliness is next to godliness. Proper amusements are scriptural. They aid in removing care and sorrow. Home is the place for innocent and pure amusements. It is the place to have beautiful pictures, plenty of singing and cheerful music, and an abundance of joy and happiness.

HOME IS THE PLACE TO PRACTICE HOSPITALITY.

We are commanded to "use hospitality." We are commanded to entertain strangers. We are commanded to invite the poor to our feasts. John provided for the mother of Jesus. He took her to his home. Peter took his wife's mother to his home, where she lay sick with a fever when Jesus healed her. The greatest hospitality which can be shown to a friend is to welcome him to the home. In this strange land there is too little of this practice. There are many who have no homes, who would be much happier and better were more homes open to them, and were a cordial welcome now and then extended to them, to the parlors, libraries, joys and associations of the happy homes. Thus angels may be entertained unawares.

HOME IS THE PLACE TO REST.

Business and life are filled with battles, but "the home is the place to pitch the tent, hang up the hat, and to put away the musket." The voyage of life is one over a tempestuous sea, under many a wind and storm, but the home is the harbor of safety and rest. Here is rest for the weary mind, rest for the aching heart, and rest for the worn and fatigued body. Here is rest from the perplexities and adversities of business, here is rest from the pangs inflicted by enemies and misfortunes. At home with loving hearts, innocent children, and sympathetic friends, the heart is strengthened, soothed, and encouraged for the world's conflicts, troubles, and disappointments.

HOME IS THE PLACE TO LOVE.

What is a sweeter sight than a home where the wife loves the husband and husband loves the wife, and the children love the parents. Without love in the home all are miserable. It is the common tie which binds all hearts in one common sympathy and friendship. Without it all is gloom and darkness. There should be a mutual love between all. It will keep out hatred, malice, discord, scolding and revenge. Every sentence should be full of love, and every action should be characterized with love. Home will then be an Eden of love and the gateway to heaven.

HOME SHOULD BE ADORNED WITH GOOD BOOKS.

Good books are always good friends. They are kind companions. They never backbite or slander us. They never irritate or worry us. In them are hid the treasures of the past. They contain wealth for all, which once received can not be stolen by time or by thieves. In books we find the lives of heroes and heroines of all ages. Old and young should become interested in reading. There is great hope for the youth who is interested in the reading of good books. They animate the life; they exhilarate the spirit; they cheer the heart; they inspire the mind. They constitute a strong barrier against sin and iniquity. How can the lover of good books be content with low and vicious society? In this day and age books should be considered necessities and not luxuries. Better do without carpets than good books. Let the home be adorned with good books. Let them be read and studied, and out from that home will go useful men and women to adorn society.

IN THE HOME IS THE PLACE TO READ THE SCRIPTURES.

No home on earth like the Christian's home. There is the place to erect the family altar, to call around it all the inmates, and to read the Word of God. There is the place to learn of Jesus. There is the place to talk about the church and about heaven. There is the place to bow down and ask God's blessing on the home, the school, the government, and the church. Out from such homes go useful men and women to fill useful places in society, and to bless the world with their knowledge of God, and their Christian works. Children always look back upon such homes with grateful hearts and thankful praise. If these virtues be practiced in the home they will be beautifully adorned. Sorrows, sickness, and tears may come to you, as they came to the home of Martha and Mary, but if these virtues are practiced, Christ will comfort you as he comforted them. Poverty may come, as it did to the poor woman at Zarephath, who fed Elijah with the handful of meal and the cruse of oil; but if piety is practiced, God will assist in removing the poverty from you as he did from the poor widow. If there is a sinful child in the home, like the one at the tombs, and piety is practiced, one day he may return to tell what the Heavenly Father has done for him. If these virtues are practiced in the home, God will in the end give a home not of this world. "In my Father's house are many mansions." We have a building not made with hands, eternal in the heavens. All who practice virtue shall soon have the blessings of the heavenly home—joy without sorrow, light without darkness, flowers without thorns, love without envy, and happiness without despair. We shall

have a pure society and a pure church in that home. God will be the Father of that home. It will be a sweet, joyful, heavenly, and everlasting home. Oh let us set our hearts upon it, and let us do what we can to make the homes upon earth the image of our heavenly home.

HEROES, AND WHO THEY ARE.

The word "hero" belonged to the Greeks. It was applied to those who distinguished themselves in war, art and philosophy. The hero was looked upon, no matter of what parentage, to be the offspring of some god. After his death, sacrifices were offered to him. To-day the word "hero" refers to one who displays a high degree of courage and self-devotion in the cause of country, philanthropy, reform, religion, or some similar cause. A hero is a man in the fullest sense of the word. He is a man of honor, of integrity, of truthfulness, of courage, and of love. A hero is one who has the manhood and courage to do right, and to act for his race. He is content with virtue when all else is gone. He is willing to sacrifice himself for moral principle. He lives in deeds, and not in years. His temper is as fine as steel. He is made of the best metal. He does not ask for plenty. He is not dismayed by obstacles. He is not indifferent to the cry of distress. In short, he is an unselfish man. He is a man who lives for the good he can do. Heroism is acting genius, noble endeavor, and consecrated talent. Heroism is that quality which fires the blood of orators, stimulates the brain of scholars, animates the hand of art, organizes the movements of commerce, executes the laws of the land, and lives in obedience to the principles of temperance and virtue.

HEROES.
Stephen.

Heroism is ever the same. It does not ebb and flow; it does not rise and fall. Some men are only heroic on occasion. There are occasions when mean men are generous, when weak men are strong, and when cowardly men are brave. This is a poor sort of heroism. True heroism never wavers. It is not a momentary impulse, zeal, enthusiasm, and rising, like the leaping, frothing, and flooding mountain rivers during the rainy season, but it is a sure and steady flow of zeal, activity, and life, moving evenly along with increasing fullness, like the broad Mississippi, which flows on, ever deepening, ever broadening, bearing its cargoes from town to town, and from State to State.

HEROISM OF SOUL IS MANIFESTED IN EVERY SPHERE AND CONDITION OF LIFE.

It is manifested in society and out of society. It is manifested by the rich and the poor, by the learned and the ignorant. It is often manifested under trying and difficult circumstances. The engineer who, with his hand on the throttle, braves impending danger; the pilot who, with his hand on the wheel, braves the terrors of ocean storms; the fireman with hose in hand, battling with stubborn flames; the boy who, with papers under his arm, runs early and late to support his mother; the man who is honest and truthful when failure stares him in the face; and the woman who, in poverty, with needle in hand, keeps back the wolf from the door, and maintains her virtue, display acts of heroism which are worthy of being recorded. By the daily endurance of trial there is much heroism displayed in the humble spheres of life, which, if known,

would stir the souls of all true-hearted men and women. The majority of heroic deeds never come to public notice. There are many heroes who are living in obscurity, many acts of heroism which are neither open nor conspicuous, which deserve to be recorded. The man who employs his time, energies, and talents in bettering humanity, in forgiving offenses, in controlling passions, in bearing burdens, has a better right to the title of hero than the proud and ambitious general who conquers an enemy. Wherever life is bravely lived, labor patiently done, trials nobly borne, sickness uncomplainingly suffered, their we find heroism. Where drunkenness reigns, heroes are sober. Wherever men are deceitful, heroes are honorable. Where ignorance prevails, it takes a hero to be wise. Where fashion leads, it takes a heroine to be modest. Where wealth rules, it requires a hero to measure man by his worth of character. When men defraud, gamble, and speculate, to make a living, it requires a hero to labor with his head and hands to provide things honest in the sight of man and God.

HEROES MAKE HISTORY.

The past is quivering with the deeds of heroes. Scientists go down through the strata of the earth in search of fossils. They are delighted when they find the footprints of birds and the skeletons of animals. Should not men be the more delighted when they go back through history and find the footprints of heroes, and the words and deeds of men who lived, wrought, and suffered for the advancement of the race? In the sepulcher of ages we discover heroes who sought and worked for truth, liberty, and humanity; heroes who have left their homes, and bodies, and have gone to

rest, but their deeds are still living to inspire us. They made all the history that is worth reading. They still speak to us. Their tombs are all eloquent—few heard them while they lived, but now they speak to millions. Literature has portrayed their lives in glowing colors. Authors have written books, whose pages are filled with their manly speeches, worthy struggles, heroic deeds, and noble triumphs. Poetry has breathed its gainful air to the heroes of history. Art has erected monuments to perpetuate their names. Thus it is that history has become what Emerson says: "The lengthened shadow of great men."

HEROISM HAS OFTEN BEEN DISPLAYED BY NATIONS.

When the citizens of a nation are oppressed by burdensome laws, unjust taxation, and cruel rulers, and they arise and demand justice, then look out for heroism. When men go forth and fight, to rid themselves of oppression, to gain their liberty, then there is national heroism displayed. Switzerland displayed heroism in her struggle with Austria. Heroism was displayed by the founders of the government under which we live. Washington was a hero, and surrounded by heroes. Heroes drew up the Declaration of Independence and the Constitution of the United States. Heroes fought for our peace, purity, virtue, and liberty. Heroes fought at Lexington, Bunker Hill, Trenton, Georgetown, Germantown, and Yorktown. The liberty and peace which they fought to win can only be preserved by heroic people. Sir William Jones says:

"What constitutes a State?
Not high-raised battlements or labored mound,
Thick wall, or moated gate;

Not cities proud, with spires and turrets crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No; men, high-minded men,
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men who their duties know,
But know their rights, and knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain,
These constitute a State."

HEROES AS MARTYRS.

Here we have clouds of heroes. Thousands of people, for the sake of faith in God, suffered death. This sort of heroism has been displayed during all ages, from righteous Abel down to modern times. The Christian Church especially has abounded with martyrs, and history is filled with the fortitude they displayed under the cruelest torments. John was beheaded, Christ was crucified, James was beheaded, Paul was beheaded. Legends come to us stating that Matthew was slain with a sword, Mark dragged through the streets of Alexandria, Luke was hanged upon an olive tree, Bartholomew was flayed alive, Peter was crucified, Jude was shot to death with arrows, Thomas was run through the body with a lance, Matthias and Stephen were stoned to death.

It is certain that tens of thousands suffered martyrdom for the cause of Christianity. Some were starved to death, some were drowned, some were burned, some were thrown to wild beasts, some were put upon the rack, some were stoned, some were shot to

death with arrows, some were put in spiked barrels, some were thrust down from the temples, some were torn to pieces by pincers, some were cut to pieces by the sword, and in divers other ways were Christian people put to death for their faith in Christ as the Son of God and the Saviour of the world.

It required heroism to sacrifice property, separate from friends, give up life, and suffer cruel persecution. Yet thousands did this, and they seemed wrapped in ecstasy in the very midst of their terrible suffering. Thousands have left examples of heroism, in changing the blood and sufferings of this world, for the joys and glories unspeakable of the world beyond. Thousands have changed the songs and shouts of the ribald mob for the songs of the redeemed and the praises of angels and of God.

HEROES AS REFORMERS.

Reform is the cry of truth against falsehood. It is the cry of right against wrong. Great reforms have taken place in education, in commerce, in government, and in religion. Every one of these reforms planted seeds of a new civilization. All true reformers have been great heroes. Howard spent his talents, energies, time and money to bring about prison reform. He changed the miry and filthy cell to a clean resting-place, with whitewashed walls. Wilberforce spent his great life in laboring for the abolition of the slave-trade. He thought it unjust for man to enslave his fellow-man. He heard the cry of the wife while the husband was being sold from her, and the cry of the mother while the child was being driven from her presence. He believed not in trading, bartering and selling

human kind, as you do the dumb brutes. Although he met with ridicule, abuse, and fierce opposition, he triumphed over it all. Lord Brougham labored for popular education. Prior to his time, only the aristocratic and the rich were educated. He sowed the seed which resulted in an education for the common man. To-day the poor boy can sit beside the rich boy, and enjoy the same instruction. Chambers took the lead in bringing about a reform in literature. Prior to his day, books were too high for the purse of the poor; but through his labors cheap literature was introduced, and to-day the poor man can enjoy communing with the minds of great men through the medium of literature. Instead of paying a pound for a book, it can be obtained for a shilling. Sir Rowland Hill took the lead in the reform of postage. Prior to his time, it was a misfortune to receive a letter, because of the heavy postage which had to be paid on it. It required a pound to send as much mail as we can now send for three shillings. We owe cheap postage to his noble efforts. Watt labored for many years to perfect an apparatus by which to utilize condensed steam. Stephenson labored for over twenty years to produce and perfect the locomotive engine. Prior to the time of John Heathcoat, bobinet cost twenty-five dollars a square yard. Through poverty and persecution he came to the front with a bobinet machine. Walker gave to the world matches; Davy gave the electric light, Beaumont the railroad, Fulton the steamboat, Morse the telegraph, Edison the audiphone and phonograph, Janson the microscope. Equally great have been the labors of the reformers in religion. Think of the study, work, trials, and sufferings of Huss, Luther, Wycliffe, Calvin, Wesley, Campbell,

and scores of others. Men who have beheld human sufferings and needs, and have consecrated their lives to lessen these sufferings and supply these needs, have added their names to the list of reformers. Men who thus devote all their energies to bring about a better state of society are worthy of being called heroes. The world owes to them a debt of gratitude which it will never be able to pay.

HEROES AS SUFFERERS.

This is a sort of heroism which is not conspicuous. The strong and healthy move forward, thinking but little and caring but little for their suffering fellow-men. There are many heroes amongst the blind—heroes who have never beheld the beauties of nature, the delicate tints of the flowers, the verdant trees, the starry-gemmed heavens, the faces of their loved ones, and who have submitted unrepiningly to their lot, and done much to impart contentment and joy to others. There are many heroes amongst those who have never heard the tone of the flute, the peal of thunder, the song of the birds, and the voices of companions. Yet by patient labor and suffering they have mastered the signs and characters which enable them to commune with the active and noisy world, and to teach many valuable lessons to others. Think of the heroes who have suffered the loss of limbs, others the loss of health; many of them uncomplainingly pass through life, cheering others, reflecting the light of their Saviour, and growing in virtue and love. It is harder to be a hero as a sufferer than to be a hero as a worker. Every community has heroes who suffer both in body and in mind. Heroes who are suffering these light afflictions

find them to be but for a moment, and to work out for them a far more exceeding and eternal weight of glory.

HEROES AS STUDENTS.

There is a heroism displayed on the part of students that is worthy of notice and commendation. There is something grand in seeing young men and women striving to educate themselves. When parents are unable to educate their children, then the struggle comes: "Shall I remain in ignorance? or shall I, by dint of energy and application, educate myself?" It requires heroism to work all the summer to obtain means to defray expenses while at school in the winter. It requires heroism to turn aside from school, to teach or labor in some other industry for one or more years, in order to acquire funds with which to complete the education. It requires heroism to turn aside from fashionable life, to give up pleasure, and to apply one's self to the laying up of valuable knowledge for future usefulness. When other young men and women are starting into life without well trained and active minds, and are apparently making a success, it requires heroism to have the patience to complete the entire course in the school or college. There are thousands of heroes who are making this individual application; who are ascending the steep and rugged Alpine cliffs to the heights of knowledge. All young men and women who overcome the obstacles in the way of receiving an education, and who move onward, never turning aside until they have an adequate knowledge of their business or profession, are worthy of being called heroes and heroines.

HEROISM IN WOMEN.

Woman is as heroic as man. Her life is just as earnest, her trials are just as hard, her conflicts just as sharp, her troubles just as trying, her position just as responsible, and her sphere just as useful as that of man. She operates just as subtle springs, and touches just as many chords as man. Heroism on the part of women has not been as open and conspicuous as on the part of men. Many men have come to the public as heroes who were pushed forward by their heroines. If a woman as a helpmate of man makes a heroic struggle against adversity, alongside of her husband, does she not deserve praise and credit as well as he? Are not the mothers who comfort their children, throw a hallowed influence around them, and encourage them in everything which is true and lofty, worthy of partaking of the name of heroine? The girl who labors in the kitchen, in order to support herself, and stay the hand of infamy, acts the part of a heroine. The wife who, with an invalid husband, or with a trifling husband, sustains herself and family, acts the part of a heroine. The widow who relies on her industry for a livelihood, acts the part of a heroine. The young lady who braves the fashions of life, and attends school until she adorns her mind with useful knowledge, has in her the elements of heroism. The young lady who qualifies herself for business, and prefers to make in that business some money that she can call her own, rather than depend upon her father for all she receives, is worthy of being called a heroine. Hundreds of such heroines are found in shops, in factories, in stores, in kitchens, and in schools. The past is full of the heroic deeds of

women; women who went forth to labor in the hospitals, to nurse the sick, and to comfort the sorrowing; women who have gone forth to clothe the naked, to minister to the imprisoned, to teach the children; women who have gone to the outskirts of the war, and doctored the wounded, and read to them about Jesus; and women who have gone forth as missionaries and teachers, to carry light, hope, and salvation to the heathen. She is a heroine who says: "I shall strive to make myself ready, in body, mind, and soul, for every work that God shall give me."

HEROES IN THE BIBLE.

No one book contains the record of more heroes and heroines than does the Book of God. Its pages are filled with the lives of heroic men and women. There is Abel, who offered unto God a more excellent sacrifice than Cain. There is Enoch, who was translated, that he should not see death. There is Noah, who was warned of God to prepare an ark to save his house. There is Abraham, who went out from his home, not knowing whither he went. There is Isaac, who blessed Jacob and Esau. There is Jacob, who worshiped, leaning upon his staff. There is Joseph, who befriended his guilty brethren. There is Moses, who refused to be called the son of Pharaoh's daughter, and chose rather to suffer the afflictions of God than to enjoy the pleasures of sin for a season. There is Joshua, who led the children of Israel on to victory. There is Samuel, a child of God. There is David, who was anointed king over Israel, and who sang so many sweet songs. There is Isaiah, Jeremiah, and Daniel, the clearest and sweetest of the prophets. There is

Paul, Peter, James, and John, and other heroes of the New Testament, who, being dead, are yet speaking; who have endured prisons, the wild beasts, and the cruel scourgings of wicked persecutors. They have gone to rest, yet their voices are echoing over their graves, and their words are sounding throughout the world, and their lives are penetrating the darkness of sin. There are the heroines of the Bible: Sarah, who was so faithful to Abraham; Deborah, who gave such sweet comfort; Ruth, who gleaned in the field; Esther, who risked her life to save her people; Mary, who sat at the feet of Jesus; the widow, who gave all that she had; and Dorcas, who was known by her good works. These women are dead, yet they are alive both to man and God. Their voices are heard no more, but their souls go marching on. There is Jesus, who is the greatest of all heroes, who is the model hero of the world, who is the Author of truth, who leads the soldiers who fight for truth, who is the Captain of salvation, and who suffered upon the cross, that the world might have a way open to peace and pardon.

EVERY MAN IS CALLED TO BE A HERO.

Every man has himself to conquer. Every man has daily opportunities to exhibit heroism which will flash upon the shores of eternity. Every man is called upon to rise above passion, and to rule his spirit. Every man is called upon to develop his slumbering powers, and to be wise in doing good. Every man is called upon to control his hands, his feet, his eyes, his tongue, the thoughts of his mind, the emotions of his heart. and the phantoms of his imagination. Every man is

called upon to examine things in their true light, to regulate his desires according to truth, to curb his appetites, and to form good principles.

Everybody is called upon to be heroic in *suffering*—to suffer pain without grumbling.

Everybody is called upon to be heroic in *forbearance*—to bear with the insults and the insolence of men.

Everybody is called upon to be heroic in *adversity*—to stand up bravely under the blasts of misfortune, to resist temptations, and to turn misfortune into favor.

Everybody is called upon to be heroic in *poverty;* instead of being overwhelmed by it, to make it a stepping-stone to success; to endure it, and strive to overcome it.

Everybody is called upon to be heroic in keeping the *understanding* in a state of knowledge; to gather truth, to let it shine upon the mind, and to grow in it until the end.

Everybody is called upon to keep the *will* subject to God's authority; to keep it active in obedience, active in executing wise plans, and active in rectitude.

Everybody is called upon to keep the *memory* stored with good things; to strive to forget that which is of no service, and to carry forward for future service all that is of value and profit.

Everybody is called upon to be heroic in overcoming *prejudice;* in overcoming the prejudices of birth, of a bad education, of corrupt associations. and of formal religion.

Everybody is called upon to be heroic in overcoming *bad habits;* to prevent the return of thoughts which for many years have revolved in the mind; to defend

one's self from the passion which has hitherto ruled; to subdue bad habits, which have run on unchecked.

Everybody is called upon to be heroic in *bearing the burdens of others;* in doing what he can to lift the burden of poverty, of sickness, of sorrow. of despondency, and of adversity off the shoulders of his fellow-men; to do what he can in the way of sympathy, kindness, prayer, and liberality, to bear the burdens of his fellow-men.

Everybody is called upon to be heroic in *keeping the heart fixed in love;* in keeping it void of offense, in keeping it in a state of watchfulness against sin, in continued activity and improvement, and in lively devotion.

Everybody is called upon to be heroic at all places—in the family, in society, in business, and in the church; at all times—in adversity, in affliction, in prosperity, and in joy.

Everybody is called upon to be heroic *now*. There never was such a demand for heroism as to-day. Moral heroism is needed in science, to convince the unbelieving that all true science is in harmony with the Scriptures. Moral heroism is needed to breathe into our commerce honesty and truthfulness. Moral heroism is needed to purify the present state of corrupt politics. Moral heroism is needed in our schools, to defend them against immorality and infidelity. Moral heroism is needed in the church, to purge it from formalism and sectarianism. Moral heroism is needed to man the life-boat to the perishing heathen. Moral heroism is needed to lead a life of virtue and honesty amidst the glare of fashion and the dazzle of vice.

To be thus heroic, what pains must be taken, what efforts be made, what means employed, and what

persecutions braved! To be thus heroic, patience long-suffering, diligence, and virtue must be exercised, and charity and benevolence practiced. To be thus heroic, the enemies must be conquered; flesh and blood, Satan, and the world must be overcome. To be thus heroic, motives must be used; strength of character, contentment of mind, and the benefits to society must be kept in view. To be thus heroic, the crowns and rewards of the future must be considered; for such heroism as is now demanded there are joys and glories unspeakable beyond the tomb. The great reward for heroism will be received when the hero stands in the presence of Christ and beholds him as he is, surrounded with angels, archangels, seraphim, and cherubim. When he hears the welcome plaudit, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord," imagination sinks under this promising prospect. Yes, Christian hero, after thou hast resisted flesh, Satan, and the world, after thou hast run the race of tribulation, after thou hast perpetually fought for the truth, after thou hast subdued thy passions, after thou hast conquered thy spirit, after thou hast kept thy heart in truth and virtue, after thou hast labored for the benefit of humanity, after thou hast held the love of God as the reigning power in thy heart, thou shalt arise in the presence of angels, and receive thy rewards, thy crowns of glory, thy palms of victory, thy harps of praise, and the society of the redeemed.

WOMAN
past....
and Present
KNOWLEDGE

WOMAN, HER POWERS AND DUTIES.

HER POSITION AT PRESENT.

Her condition to-day is immeasurably better than during the past. Her rights are more extended; her surroundings are more congenial; her education is more thorough; her spiritual development is broader, than during the past. But still tens of thousands are bearing heavy burdens, and are being pricked with smarting needles. Thousands are in a state of destitution and poverty which is next to famine. Thousands are sacrificing to idols. Thousands are slaves to husbands who punish them as they do dumb brutes. Thousands are being robbed of their virtue. Thousands are dragged down to woe, misery, and want. Thousands are in saloons, theaters, and dens of iniquity against their desires. Notwithstanding all this cruelty, oppression, and abuse, this age to women is one of sunshine, when compared to the dark ages of the past.

This is truly a woman's age. It may be called an age of business, an age of inventions, an age of literature, or an age of practical achievements; but it is also an age when woman shares equal rights with man; an age when she is permitted to engage in various pursuits; an age in which she is highly educated; an age in which she is protected from the insults and insolence of tyrants; an age in which she can possess property,

and go and come as she will. By all the tears of the oppressed women of the past, this age has come; by all the prayers of thousands of Christian women, this age has come; by the public schools, the printing press, and the republican government, this age has come; by the religion of Jesus Christ, it has been ushered in. It has come with its homes, its achievements, its education, and its advantages for women. Prior to this century there was not a single notable book in the world which had been written by a woman; but to-day there are fifty women who have made their imprint upon literature, which will never be erased. Prior to this century there was not a single notable college in the world exclusively for women, but to-day there are scores of them, richly endowed, elaborately furnished, and ably managed.

HER POSITION DURING THE PAST.

She has labored under the sting of centuries of wrong and cruelty. By some she has been considered a mere ornament; by some, a thing of beauty at which to look; by some, an instrument for singing and merry-making; and by some, a servant of domestic utility. Masters have considered her a slave. Libertines have considered her an object of lust. Polygamists have considered her as unworthy of being equal to man in love. She has been the toy of courts, the pleasure of religion, the servant of fashion, and the object of flattery. She has been deprived of her education, cheated out of her rights, and despoiled of her purity. Where society and morals have been low, woman has been debased. Where woman has been kept in ignorance, society has been degraded. Where woman has not

been respected, intemperance and riot have reigned supreme. During all ages and in all countries, with but few exceptions, women have, prior to the nineteenth century, been abused, degraded, wronged, kept in slavish subjection, and in woful ignorance.

IN CREATION, WOMAN STANDS AS THE LAST AND NOBLEST WORK OF GOD.

God caused a deep sleep to fall upon Adam, and from the rib which was taken from his side woman was made. Perhaps this accounts for the closeness of woman to the heart of man, and for her wonderful influence over him. God created man and woman with a division of labor in view. Woman was made for woman's work, and man for man's work. Woman has some rights which man has not, and man has some rights which woman has not. Man excels in physical strength, but woman excels in beauty. Man excels in strength of mind, but woman in strength of heart. Man is brave, woman is tender. Man has great reasoning power, but woman is strong in taste and purity. Swedenborg says: "Man was created to be the understanding of truth, and woman the affection of good."

WOMAN'S POWERS.—HER UNDERSTANDING.

Intellectually, she excels in perception. Boys and girls of the same age at school are given a lesson: invariably the girls excel in the recitation of it. They grasp the illustrations and demonstrations first. Man and wife pass down the street; the woman sees more, and on return can relate more of what she has seen, than the man. Give man and woman of about equal intellectual endowments a newspaper paragraph to

read, and in ten minutes the woman can relate more of what she has read than the man. Numerous such experiments have been tried, and the general rule is that woman excels in the acquiring of knowledge.

She excels in wit. She has quickness in judgment, readiness of speech; while man, on the other hand, reasons before arriving at the same conclusion; thus woman has mother-wit, while man has reasoning power.

She excels in fancy and imagination. In fancy she pictures through her feelings; in imagination she soars, perceives, and penetrates. She outstrips man in imaging and picturing.

She excels in taste. Taste is extempore judgment. In taste, in regard to the beautiful as seen in dress, the home, flowers, colors, and arrangement, she stands first.

She also excels in curiosity. It is natural for women to crave knowledge, especially when there is an effort made to conceal it. Information she wants, and sometimes without regard to the means by which it is obtained; hence she sometimes resorts to caprice and adroitness.

HER EMOTIONAL NATURE.

In emotion, woman is outspoken; whereas man controls his feelings. In grief she cries, while the man sobs. In joy and pleasure, her mind is easily lifted above the normal level. She rejoices and laughs, and notwithstanding her many sufferings, she extracts more pleasure out of life than man. She is surprised more easily, and irritated more frequently than man. In hope she finds great joy. She lives in the future. No matter how heavy be the burden, she anticipates a better time to come. In pity, she is soon on a level

with those who suffer around her. Thus, in the emotional nature, whether this emotion be displayed in grief, in sorrow, or in happiness, she has a thousand subtle chords. Being of a refined nature, and of sensitive disposition, she feels more keenly than man.

HER AFFECTIONS.

Love belongs to woman. Man's love is soon fathomed, whereas woman's love is shoreless. Man's love is only 12 carats pure, while woman's love is 24 carats fine gold. She loves home, with all of its surroundings. She loves society with great affinity of heart and mind. She has a thousand ways to manifest her love to children and parents. She loves the community round about, and is always ready to substantially prove it. She loves all that is excellent, superior, and noble. She loves the beautiful in nature, in art, in intellect, and in spirit

HER VIRTUE.

The jewel of virtue in particular belongs to woman. She is purer in thought, more chaste in language, and more constant in conduct. Refinement belongs to her. She delights in meeting approbation. and in being free from guilt. She is frank and clear in her intercourse—always loyal to the truth, and subject to the law. Her reverence and veneration for the Supreme Being have always been greater than in man. In gratitude she acknowledges favors and appreciates them, while man takes them as just dues.

HER BENEVOLENCE.

This is manifested in her character, in seeking the good of others; in great self-denial for the good of

others; in great self-sacrifice for the good of others, regardless of consequences; and in her devotion and her consecration to every good cause. Her benevolence is seen in connection with those in distress. Her sympathies are at once awakened; her liberality, as displayed in warmth of feeling and largeness of heart, is at once manifested. She is also benevolent in connection with the faults of others. She is generally ready to forgive, to pass over faults, and to forget them. In indulgence, she freely yields to the desires of those under her care. In tenderness, she deals kindly and feelingly with those around her. She has a strong desire to do good for her parents, to promote the welfare of the brother, and to increase the interests of the husband. She is considerate and careful with the servants, always possessing good will, good humor to her neighbors, ready to please, and willing to accommodate and oblige.

HER SELF-CONTROL.

This is manifested in the control of the bodily appetites, and in connection with cleanliness. She is more temperate in eating and drinking than man. She has more freedom from intoxication than man; she imposes more restraint upon the desire of the sexes than man; she has more patience, endurance, submission, and resignation than man. Her fortitude enables her to carry a burden through life without complaining. She acts without offending; she is long-suffering in bearing the injuries of others, and is generally gentle in spirit. Her self-control is also seen in connection with cleanliness. She is tidy; she keeps everything in order. She is neat; she studies to promote grace and beauty.

She is modest and reserved in conduct, and has a high sense of propriety. We have briefly considered some of the special and most prominent powers of woman. We have seen that intellectually she excels in perception, wit, taste, and curiosity. We have seen that the emotions of grief, joy, hope, and pity are prominent in her nature. We have also seen that love and virtue are highly manifested in the character of woman; that she is more benevolent than man, and that she possesses more self-control in connection with the appetites, passions, temper, and in cleanliness than man.

We shall next consider

HER DUTIES.

It is her duty to take care of her health. But few things are as important as the preservation of health and strength. Fine and strong minds are but of little benefit when they are confined to weak bodies. The care of health on the part of women has been sadly overlooked. Nearly everything is studied in the public schools besides the care of the health. If girls and women desire to have good health, there are several things which they must observe. Care should be devoted to dress. God has paid woman a compliment, allowing her to choose and make her own wardrobe. She has abused the privilege. Care should be exercised in selecting the proper material. Woolen fabrics and light colors should always have the preference. Care should be taken in regard to the cutting and making of the dress. Observation, experience, history, physicians, and common sense all say that no woman can maintain good health, and practice tight-lacing. In this respect, women serve the laws of fashion

instead of the laws of health. They serve the Paris milliners instead of serving God. Boys dress so that their limbs can move with the greatest freedom, while girls frequently dress so that they can neither eat well, nor drink well, nor work well, nor sleep well, nor study well, nor endure cold and heat. They have permitted fashion to lace up their lungs, their hearts and their activities. They have permitted fashion to sap their life-blood, and choke their buoyancy of spirit. They have permitted it to make of them pet birds and house-plants. They stand in the house, and through the windows watch the boys breathing pure air, and engaging in sport and play. So long as women practice tight-lacing, and refuse to hang their skirts from their shoulders, and fail to take open-air exercise, they will have colds, aches, pains, sallow skin, wrinkled faces, heart-aches, headaches, nervous debility, and many other kindred diseases. Why should not the girls bring about reform in dress, and in physical exercise? Why should they not drink pure water, and eat simple and plain food? Why should they not pay such attention to their dress, their exercise, their diet, their bathing, the ventilation of their rooms, as will contribute to their strength of body, mind, and character, their vivacity of spirit, their charming beauty, and their cheerfulness of disposition?

It is her duty to thoroughly educate herself. As we have noted, during the past women have been debarred from education. Their advantages in this direction belong to this century. And during this century many women have proved, by their highly cultivated intellects, able to master the sciences, to write books, to make eloquent speeches, to edit newspapers, to satis-

factorily teach languages, and to cope with men in many other intellectual pursuits. No matter if woman's brain is five ounces lighter than man's, she should be educated. Whether weak or strong, this is due her. If one-half the race is educated, that half should be the women, because they do more to determine the character of men, and to control the destinies of the nation than the male portion of the inhabitants. They sow the seed. They hold the secret reins. The first female college of any merit was founded in 1821, in Maine. The next college was established at Granville, Ohio, in the year 1834. Miss Beecher about this period established Mount Holyoke Female Seminary, which was incorporated February 10, 1836. From this period on, numerous female seminaries and colleges have been established. The principal female colleges in the United States are Mount Holyoke, Elmira, Wellesley, Vassar, Smith, and Bryn Mawr. Each of the Southern States and many of the Northern States have from ten to fifteen respectable seminaries for the education of women. One of the above-named colleges, which is located a few miles out of Boston, has grounds and improvements estimated to be worth $2,000,000, with a faculty of seventy-five, and about five hundred students. The course in most of these colleges is complete. Many of them are well endowed, with large libraries, beautiful galleries, comfortable and convenient buildings, commodious and well laid out grounds. The co-education of the sexes in colleges is growing in favor. It has proved to be intellectually safe, morally wise, and physically prudent. Oberlin College, which has in attendance from 1,200 to 1,500 students, 55 per cent. being women, has proved co-education to be a success.

Harvard has an annex for young ladies. Many other universities, State and otherwise, open their doors with the same privileges to young ladies as to young men. All these advantages in the way of education have been extended to women during the nineteenth century, and for the most part the latter half of that. Women should certainly be educated, because their lives are just as earnest, their battles are just as many, their duties just as important, and their opportunities for doing good just as great as those of men. Her education should develop the mind, train the muscles, discipline the nerves, and strengthen the body for the practical duties of life, and it is tending more and more to do this. Fashionable education is going to the wall. Every girl owes it to herself, to her friends, and to the nation to thus educate herself. If she fails to do this, she will be put to a great disadvantage during her whole life. Her enjoyments will not be one-half as great, nor her labors one-half so efficient. But a school education is not all the education that a woman stands in need of. When these happy days are over, she should devote a large share of her spare time to the reading of good books. Novel reading is to be discouraged, especially those novels which are known as French stories, dime novels, New York weeklies, police fiction, blood-and-thunder encounters, etc. The reading of such novels weakens the intellect, enfeebles the memory, benumbs the sensibilities, corrupts the heart, demoralizes the conscience, and retards spiritual growth. Those who read such novels admit thieves to their hearts, which steal away their purity, and admit murderers to their minds which destroy their strength of intellect. Novel reading, also, destroys the love for books of greater

value, and a love for literary society. Every woman should be a subscriber to one or more good literary magazines and journals; should have a ticket to the public library, if there be one in the community, and should, if possible, be able to read a half-dozen or more good books every year. This will gladden her heart, elevate her mind and soul, and give to her a holy ambition for many good works. Such a woman is sought and loved by all her friends and acquaintances.

Her employment.—The education, so far as the school or college is concerned, having been completed, the young woman should cast about as to what she intends to do during life, in the event that she has to go alone. When boys finish their education, they look out for something to do. They enter some business, or prepare for some profession. This is just as important a period in the life of a young lady. Unless she acts at this time, she is likely to sink into idleness, drop into oblivion, fail to use her education to any good purpose, or else she enters society, and quite frequently becomes a silly and fashionable woman of society. Every young lady should prepare herself to make an honorable living in some useful industry. She may never be called upon to earn a livelihood for herself, but in event that she should be thrown on her own resources, she should be prepared to do so. A good husband is not to be picked up every day. The majority of young ladies marry, but many remain single. Many who marry are in after life forsaken by their husbands; many are dragged into poverty by dissolute husbands; many are left widows, and many have to support indolent husbands. Hence the necessity of knowing how to do something in which an honorable living can be

made. Ella Wheeler Wilcox said, if the Lord would bless her with a daughter, she would teach her some employment, so that, if need be, she could go through life single-handed. Then there is some independence in a girl being able to make some money of her own, and not having to ask her father for every penny she uses. The Bible recognizes women as being fit to engage in various industries. Deborah was a prophetess and a judge in Israel; Ruth was a gleaner in the field; and Lydia was a seller of purple.

Let us note some employments in which women can engage and maintain all their refinement and respect. Some are qualified for the art of printing—type-setting and proof-reading; and some are well qualified for editors; some for clerking, book-keeping, short-hand writing, and copying. They are also specially adapted to do ornamental work, the making of designs for wall-paper, carpets, and wearing apparel. On account of their delicate touch, they make excellent work in the line of engraving. They are well adapted for the medical profession. Nursing, the care of the sick, the preparing and giving of medicines, are fields in which women can use their talents to great advantage. Were there more women physicians, there would be fewer women diseases in the land. In the year 1847, Mrs. Blackwell made application to be admitted to medical schools of Philadelphia, New York, and Boston, being refused at every one to which she applied. She finally entered the school at Geneva, New York, by vote of the students. Two years after she graduated, then studied in Paris and London, then practiced successfully in foreign hospitals. On her return to New York in 1854, she established an infirmary for women and

children, to which was attached, in 1867, a medical college. In twenty years from Mrs. Blackwell's graduation at Geneva, six medical institutions were opened for women. There are now about forty medical colleges which admit women, besides several medical colleges exclusively for women. There are about one thousand women practicing medicine in the United States, many of whom have gained enviable reputations. Some maintain that women should enter the legal profession. About the year 1870, St. Louis opened her great law school to young ladies. This was followed by the law schools of Chicago, Iowa University, and many others. Women are now admitted to most law schools. There are women practicing at the bar in about twenty States. One of the best legal newspapers in the United States is edited by a woman. While the privilege of practicing law is granted to women, but comparatively few are embracing it. The tricks of the profession, and its kinship to corrupt politics, seem to make the profession repugnant to her.

The art of housekeeping is one which deserves special mention. If possible, every woman should be a good housekeeper. Comparatively few are *perfect* housekeepers. There is a far greater demand for women who understand housekeeping than for those who are advanced in the art of dancing. Domestic economy should be studied by all women. Clean houses, healthful breakfasts, appetizing dinners are not prepared by every woman. Women who understand the art of housekeeping can do more to cure headaches and promote good health than all the physicians in the world. When this art is once learned, and she is thrown upon her own resources, she can make a living

for herself, either by keeping boarders or keeping house for some one else. Efficient housekeeping girls are always in demand. Statistics show that their average wages are better than the average wages of women clerks. They also have better health, more open air, and more leisure time. But the grandest field for woman's usefulness is that of teaching. This is her highest post of honor, and her grandest crown of glory. Here she especially excels. Her heart and head especially fit her for this work. She loves children, and the children love her. Here she wields the mighty scepter which influences the race. Men teach simply from a sense of duty, but woman teaches from a sense of love. There were very few women teachers in the United States prior to this century. Women as teachers became popular and grew in favor at the rise of seminaries for girls and colleges for women. Women did not enter upon this important work until about the beginning of the century, and as normals increased and female colleges increased, and women demonstrated their ability by their works, the demand for women teachers constantly increased. The per cent. of women teachers in 1850, from the best statistics that I can gather, was less than 25; whereas, at the present writing, correct statistics show that 60 per cent. of the teachers in the United States are women. Male teachers still predominate in the Southern States, yet even there there is a great gain in women teachers. In nearly all cities from 90 to 95 per cent. of the teachers are females. Thus we see that by experience woman has taken possession of the public schools in less than forty years. Let her then be educated to the highest possible standard; let her voice be heard in every work

of education. Let her affectionate, benevolent, refined, and virtuous influence be felt and exerted in schools, academies and colleges. Let her elevating influence be used in every hall of learning, science, and art. Let her train up the youths of our land, morally, mentally, and physically, to fill stations of wealth, of honor, and of trust.

Her duty and fitness to do work for the Lord.—Religion seems to be the heritage of woman. During the age of Rome, the heroic and brave were prominent. But when Christ came, he taught the virtues of patience, gentleness, endurance, kindness, meekness, long-suffering, submission, devotion, and love. Women have grown into these virtues. They have imbibed the spirit of Christ. They especially love the house of God and its service. Jesus has seen fit to represent his church as a bride, while the anti-church is represented as a woman upon the scarlet beast, full of the names of blasphemy. The pages of the Bible give prominence to the names of women. Eve, the mother of the race; Sarah is a pattern of conjugal respect; Hannah devoted Samuel to the Lord from his youth; Ruth is portrayed as being devoted to her mother-in-law, and to the God of Israel; Esther goes forth, willing to risk her life to save her people; Deborah stands out prominently, with the courage of a man; Mary, the mother of Jesus, magnified the Lord and rejoiced in him; Elizabeth, the mother of John, kept all the ordinances of God, and was found blameless; Anna was a prophetess, who loved the temple, and served God day and night. The first person raised from the dead by Jesus was a woman. The Samaritan woman obeyed the commandment of the Lord, and brought others to

Jesus. Mary and Martha, the sisters of Lazarus, were loved by the Lord. A woman was the last at the tomb, and the first to announce the resurrection of Christ. Dorcas was full of good works. Lydia attended to the good things spoken by the apostles. Priscilla aided in teaching Apollos the better way of the Lord. Eunice and Lois instructed Timothy in the Scriptures. Paul speaks commendably of the women who labored with him in the work of the Lord. There are some who are opposed to women doing church work, and quote as their reason for it from First Corinthians, fourteenth chapter: "Women must keep silence in the churches." If those who use this Scripture will carefully examine the thirteenth and fourteenth chapters of First Corinthians, they will see that Paul was speaking in regard to certain spiritual gifts. It is evident that it was his desire that they should keep silent as regards the miraculous powers which were being displayed in the church in Corinth. It is further evident that women did teach and prophesy in the church in Corinth, as is seen in the eleventh chapter, where it says: "Every woman that prayeth or prophesyeth with her head uncovered, dishonoreth her head." This would indicate that she could prophesy with her head covered. If women must keep silent in the churches, why are they permitted to sing? There was also a very great local prejudice against women doing any public work in Corinth at the time of Paul's writing. It was distinctly prophesied, as Peter states in Acts, second chapter, "It shall come to pass in the last day, saith the Lord, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Prophesy means to teach, to exhort, to comfort; and, as we have seen,

women prophesied in the church in Corinth, and Paul speaks commendably in several of his letters of various women who were his helpers in the Lord. He speaks of Phœbe being a "servant of the church," and, on account of her devotion, receiving thanks from all the churches of the Gentiles. He writes to Titus about mentioning the aged women as being teachers of good things. It is also stated that Deborah, Huldah, Miriam, and Anna were prophetesses.

These Scriptures are sufficient to convince any unprejudiced mind that women have the privilege to labor in the Master's vineyard, given to them by divine authority. They are better adapted to do work in the church, than to preach the gospel from pulpits to the unsaved. They prefer to do the former. There are many theological schools which open their doors to female as well as to male students. There are in the United States over two hundred pulpits occupied exclusively by women, besides several prominent evangelists, and quite a number of missionaries. For the latter work, women are especially well adapted. They are more patient, more tender, more devoted, and more affectionate. We shall conclude by naming some special fields where woman should exert her talents in doing work for the Lord. The home is her main sphere. In one sense, her sphere is the hemisphere; but her first duty is in the home. Ella Wheeler Wilcox says: "I can not understand how a woman who has been accorded that greatest of all gifts from heaven, a happy home life, can desire any career which interferes with it. The result of my observation does not lead me to believe that women who are sheltered with love and protection and appreciation long for the

plaudits of the world." A pure home life is of vast importance. Without this as a basis, the character of a nation is weak and corrupt. In the home, the husband confides in the wife, the children lean upon the mother, the brother consults the sister. Here women have the sway. Here they display their highest power. Here they find the broadest field of usefulness. Here they find the best expression of their nature. Here they have opportunity to praise the Lord, to strengthen and purify the spirits of those around. Here they can stimulate, by their gentle and refined influence, those who go forth to the grave and serious, as well as the tempting and dangerous duties, of the business world. When the home work is done, there should be some time taken for mental improvement; and the homes around should be visited, with a view of doing something for the Master. There is a great deal of calling and visiting done with no object in view, save to gossip. There is too much conventionality in what is termed calling. Every woman who desires can find golden opportunities in her own community to do a great deal of good. There are many places where they can go to which men can not go. Her very nature gives her many superior advantages She can get at men, women, and children, who are beyond the reach of many men. There are the negligent and the indifferent, whom she can visit; and by her fitly spoken words and kind invitations can persuade such to attend the church, and to take an interest in the salvation of their souls. There are many men and women in any community who need kindness more than they need money. There are strangers, who need cheer and sympathy to brighten their homes. In every town and

city there are girls working as clerks, correspondents, dress-makers, and housekeepers, who have thousands of trials and temptations to encounter. They need the strong minds and loving hearts of Christian women thrown around them, to aid them in overcoming their many temptations. There are children in every community who are out of Sunday-school, and many of them in poverty, hunger, and dirt, who need to be sought out, taken to the Sunday-school, and taught about Jesus, duty, and heaven. There are, and always will be, in every community, sick people, who need the attention of Christian women, who need flowers, papers, books, delicacies to eat, and who need sympathy, love, prayers, and help. There are, in every community, some poor people. They feel separated from the church and the higher life by dress, by position, by influence, by employment, and by customs of society. They need the presence of Christian women in their homes, to cheer them, and to invite them to church. There are, in every community, men and women who are hungering and thirsting for knowledge of God; many men and women who are in religious doubt and darkness. They need Christian women to give them tracts, papers, and to teach them the better way of the Lord. There are missionary organizations in nearly every church, in which women are needed to aid in the collecting of funds for church extension, and for the support of missionaries in far-away lands. There is a "Women's Aid Society" in nearly every church, in which women can become efficient in doing work for the Master. There are also "Women's Christian Temperance Union" organizations in nearly every town and city, in which women can work, and do great good

in the way of throttling the monster, Drink. Christian women can also do much good in the way of disseminating good literature, and in removing pernicious novels from the possession of those who read them. They can also aid in providing suitable parties, entertainments, and amusements for the young, which will supplant the beer-garden, the gambling-den, the horse-race, and the low theater. Christian women can do much to correct the bad habits of the young men who are going down to ruin in every community. It is especially their duty to look after young men who have no homes, who are comparative strangers, and who are thrown under the influence of worldly society. It is the duty of Christian women to exert themselves to erect a barrier around such young men against the fiery darts which assail them, and to pluck them from ignorance, ruin, temptation, and sin. Women who want to work for the Lord can find abundant opportunities upon the highways, byways, alleys, and in the homes of the poor and neglected. There are numerous opportunities for them to bring the blind, the lame, the halt, the poor, the orphans, the strangers, and the indifferent, to Jesus. It was said of Mary, "She hath done what she could." Let every Christian woman do what she can. Let her first object be to be the queen of the happy home; to be loved and appreciated by husband, children, and friends. Let her do what she can, in the church, in the Sunday-school, in missionary societies, and in the community around. If she has special talent and peculiar genius for literary or public work, then let her devote herself to this sphere of usefulness. The world is in need of more such teachers as Mary Lyon, Miss Grant, Miss Beecher, and Miss Maria

Mitchell. The world needs more such devoted speakers as Mrs. Siddons, Anna Dickinson, Frances Willard, Susan B. Anthony, and Mrs. Whitney. The literary world has received great wealth and many blessings from such authors as Ella Wheeler Wilcox, Harriet Beecher Stowe, Alice Cary, Elizabeth Barrett Browning, Mary Clemmer, Gail Hamilton, Miss Alcott, Helen Hunt Jackson, Jean Ingelow, Fanny Forrester, Mrs. Alexander, Mrs. Hemans, Grace Greenwood, Charlotte Bronté, and many others. May God bring up more such women to wield the pen, in elevating and ennobling society. Every prison echoes with the sweet-toned voices of Mrs. Fry and Mrs. Livermore, reading the story of the prodigal son, the lost sheep, and the great Shepherd who is mighty to save. Thousands of heathens owe their light of the Saviour, and their hope of immortality, to the labors of devoted missionary women. From the side and teachings of Christian women, in public schools and the Sunday-schools, have gone forth great men, who have become eminent as merchants, teachers, statesmen, missionaries, and ministers of the gospel. It is the duty of every woman to consecrate her talents and devote her powers to the advancement of the Master's cause. Let men discover science after science, but let the women bless the world with their new and grander realms of benevolence. Let men spring upon the world wonderful inventions to enrich the race, but let the women develop a thousand moral charms, and a thousand allurements to truth, and a thousand incentives to virtue. Let their first duty be to sit at the feet of Jesus, and learn from him to be meek and lowly in heart. Nine-tenths of the great Christian women of the world became Christians

prior to the age of twenty-five. Let this persuade every girl, as soon as her intellect is awakened to a knowledge of the truth, to sit at the feet of Jesus, where her sins will be pardoned, and where she will be happy, cheerful, hopeful, and safe. From this Jesus she can derive inspiration, which will aid her in rescuing the sinner from perishing; in finding homes for orphans; in dispelling gloom from the dark streets of cities; in carrying light to the heathen; in proclaiming the gospel of health, beauty, refinement, salvation, and hope to the fallen around her. Let her make use of her time and talents, not in fashion and folly, but in noble endeavor and useful work. Let her develop her powers, and go humbly and prayerfully, with a song upon her lips, and with love in her heart, and do all that she can, so far as she has opportunity, to adorn the characters of men, women, and children with joy, peace, long-suffering, gentleness, meekness, patience, temperance, kindness, and love. If she will do this, she will have wealth of soul, wealth of heart, and purity of mind. If she will do this, the world will be made happier and better, Christ will be glorified, and she will win God's favor in this life, and eternal joy in the life to come.

"The woman's cause is man's: they rise or sink
Together, dwarf'd or god-like, bond or free. . . . .
Then let her make herself her own
To give or keep, to live and learn to be
All that not harms distinctive womanhood.
For woman is not undeveloped man,
But diverse: could we make her as the man,
Sweet love were slain: his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow:
The man be more of woman, she of man;

He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world:
She, mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words. . . . .
Then comes the statelier Eden back to man;
Then reign the world's great bridals, chaste and calm:
Then spring the crowning race of human kind.
May these things be."

FAST YOUNG MEN, THEIR RUIN AND THEIR RESTORATION.

Pass down the street, and you meet young men; go into the store, and you purchase from young men; go into the bank, and your money is counted by young men; go into the telegraph office, and young men send your message; go into the hotel, and its rooms are filled with young men; go into the theater, or ball-room, and you see crowds of young men; watch the patrons of the saloon, and you watch young men; visit the penitentaries, and there you see, in striped clothes, scores of young men. Every way you turn, you are met by a young man. Read the newspapers, and you read about young men. Examine history, and you find its pages covered with heroic deeds of young men. They figure largely in every department of art, commerce, science, and literature. They are found in the pulpit, in the forum, and in the field. Thousands of them are noble, true, and brave. Thousands of them are temperate, honest, and religious. This chapter is not about the true and the noble-hearted young man, but about the "fast young man." It may be a credit to have a fast ship, a fast engine, or a fast horse, but to be a "fast young man" is to be void of understanding.

THE FAST YOUNG MAN IS FAST IN LEAVING HOME.

It is proper that parents rear their children. They love them. They desire them to become good and useful. They desire them to fill honorable and useful positions in society. They have more knowledge and experience than their children, and hence are well-calculated to give the proper training to their offspring. Many parents are too indulgent with their children. They give sufficient instruction, but they fail to enforce it. They command, but they let the command go unheeded. They dislike to see the dear ones disobey, but they excuse the disobedience. They indulge the children, thinking that that will command their respect more than if they restrain them. Eventually, the boy finds that he has the same home privileges and the same love from the parents during his disobedience as during his obedience. The desire to be away from home is early formed. At first he is refused, but he insists. After a year or two he goes without asking. Not infrequently the boy from ten to fifteen goes and comes at his own discretion. He is more frequently found absent from the parental roof than under it. Where he is, the parents do not know. Perhaps in a neighboring grocery, sitting on a box, telling stories; perhaps with a friend in a hay-mow, playing a game of cards; perhaps setting up pins in a bowling alley, and commenting on the game; perhaps on top of a freight car, watching a game of base-ball over the fence; perhaps he is off on a swim, or watching the crowds go into the theater. The parents do not believe in all this, but they have been too indulgent, and now it is useless to reprove him. He does as he pleases; he glories in being his own "boss." By the

time he is grown the home has lost much of its charm, the fireside has lost its attractions, the mother's counsel is never sought, the father's request is seldom heeded, and even the sister's love has no restraining influence. Thus he has become fast in disobeying his parents, and fast in forsaking the home which should be to him the dearest spot on earth.

HE IS FAST IN FINISHING HIS EDUCATION.

A man of understanding seeks wisdom all his life. Youth is a period of life when a systematic education should he obtained. Youth is the period when all the energies should be bent on securing a foundation upon which to build. Youth is the time to learn to think accurately and consecutively. Youth is the period in which to learn the common arts and sciences which are taught in the schools. An overwhelming majority of the youth of to-day care nothing for an education, and many who enter the schools never pass through the high school; they drop out before they get there. They complain of being tired of study, of the lessons being too hard, of being compelled to study too much, of feeling badly, and of needing rest. Many manifest a preference to enter business. The indulgent parent reluctantly consents, and the education is brought to a close. The young man has been allowed to pass one of the grandest opportunities in life—that of securing an education. He enters life uneducated and unprepared. He enters life with an undeveloped intellect, and thus dwarfs much of his future joy and success. He has stopped school, and now wants a year's rest before he enters business. This period is spent in indolence, in loafing, and in the devil's workshop. Instead of storing his

mind with useful knowledge, he puts in the rest of his school-days in learning to be rude, dudish, and unprincipled. Like certain birds, which always wade marshes and sea margins, never able to go into deep water, he is, all through life, superficial and shallow brained.

HE IS FAST IN CONTRACTING BAD HABITS.

He early learns to smoke, "to make a chimney of his throat, and a smoke-pipe of his nose." He learns the numerous qualities of cigars and cigarettes. He learns to test them by taste, smell, or feeling. He early learns to dance. Probably his parents encourage him in this. Judge of a thing by its leader. What kind of man is the dancing-master? Is he a teacher of morality? Would you want him for a bosom friend? Would you like for your sister to accept his hand in marriage? The Bible says: "Whatsoever ye do, do it to the glory of God." Has any dance of modern times been conducted to the glory of God? When the young man can dance he stands in full bloom. He has learned to entertain with his heels. He has learned the art of "hugging set to music." He now goes to balls and dancing parties. He loves to dance, and dance he will, without discriminating when, where, or with whom.

He early learns the road to the theater. He at first blushes on seeing the semi-nude forms, and upon hearing the theater slang; but he soon learns to love to hear the indecent language and to look upon the voluptuous sights. In a few months he hears most of the leading actors and actresses; knows the names of all the leading plays; has adopted many of the stage epithets; and has drunk in much of the poison and pollution

which will aid in tarnishing his character for life.

He early learns to swear. At first the sound of profanity pierced his soul. But he goes where he often hears it, the bad habit is catching, and he early learns to take God's holy name in vain. Thus he early learns to use language that is indecent, disrespectful, unreasonable, and unscriptural.

He is fast in learning to take a drink. He joins clubs where they indulge in the social drinks. He dislikes to appear odd or be derided, and hence he does as the multitude. He thus lays the foundation which may make him a reeling, bloated sot.

Not infrequently he is fast in learning the way to the gambling den, and to the brothel. One bad habit brings on another, and several of these once formed, the gate to ruin is open, and he is on the road.

He is fast in entering society. The doors of society are always open. He must enter. His mustache starts. He is as tall as his uncle. He must have a watch, a horse, or a bicycle, and several suits of clothes. He goes to political meetings. He goes on Sunday excursions. He goes into the torchlight processions. He goes to every theater. He occasionally goes to church. He goes to the club frolics. He goes to all the races and base-ball games. He goes to all the parties. He must know a girl in every circle, in every church, in every quarter of town, and in all the neighboring towns, so that wherever he goes he has a lady friend or two. He goes at least six nights a week; this is necessary, for there is so much going on, and he has entered society.

He is fast in spending money. He has no idea of the value of a dollar. His indulgent parents are liberal in

giving him money, and he spends it recklessly. Bad habits are expensive. His salary is small, and he spends that in fast living. Instead of saving a portion of his earnings, his fast living keeps him in debt, and thus, being often behind, he has a way open to dishonesty, forgery, and embezzlement. The fast young man often spends enough money in riotous living, before marriage, to purchase a house and furnish it elegantly, and to make him comfortable in old age.

He is fast in conceit and pride. What sage, from Socrates to Bacon, or from Bacon to Longfellow, was as wise as the fast young man of to-day? He knows it all. You can not instruct him. He has seen, heard, and traveled. He is proud and conceited over his looks, his manners, his position, his attainments, his knowledge, and his witty sayings.

He is fast in spending his health. Up late at night, and one night after another, his constitution soon breaks. The excitement of the giddy ball-room, with its dust and heat, adds poison to his system. Science and history prove that smoking, especially cigarette smoking, is most injurious to the health. The social drink adds another poison. Fast living breaks up regular hours for eating and sleeping. Thus it is that many young men lose their health before they attain the vigor of manhood. Many fast young men contract disease prior to the age of twenty-five, which leave evil effects during all their lives, and even to the third generation. They do not preserve their health, but rush wildly on to the inevitable loss of mental and bodily vigor, which will be felt in after years to their sorrow.

He is fast in spending his time. Time is short—only a

span, only a few years, and we are gone. Time is given for the highest use of reason, talents, and opportunities. It is given as a school for eternity; as a period in which to adorn the character with noble qualities, and to prepare for a better world. But the fast young man wastes his time, spending many of his golden hours upon trifles. He abuses and misuses time. He talks of "killing time," and of a "good way to while away the time," never thinking that he is spending that which can never be recalled, and for which he will be required to give an account.

He is fast in getting married. I do not oppose early marriages, when they are made in wisdom. One of the best things which can happen to a young man is to marry early, if he is prepared to do so. The man who has no trade, and who is unable to support a wife, and who is unable to choose wisely, is fast in marrying. Thousands marry before they are prepared, before they have attained the proper fitness, and before they have given the subject due consideration. No wonder there are so many unhappy marriages, and so many divorces.

He is fast in getting into trouble. Along with a fast life comes trouble. Not infrequently this trouble is of a serious nature. Who are in our jails? Fast young men. Who are in our penitentiaries? Fast young men? Who are victims of the gallows? Fast young men. Who are found in our dens of iniquity? Fast young men. Who bring disgrace upon parents and sisters? Fast young men. Who frequent the saloons? Fast young men. Who hath woes, who hath babblings, who hath contentions, who hath

diseases and sorrows without cause? The fast young men.

He is fast in forsaking the house of God and religious instruction. Families in the church are happier and more contented than those out of the church. Children reared in the way of the Lord are better, wiser, and accomplish more good than those allowed to take the fast course. The churches do more to lessen crime, check drunkenness, and to overthrow iniquity than all the laws and papers in the world. When the fast young man breaks away from home and the school, he also breaks away from the Sunday-school and the church. He thus forsakes that which is true and pure for that which is false and impure. Instead of spending his Sundays in the house of God, he spends them in reading novels, lounging around, playing games, visiting and frolicking.

He is fast in going down to death and judgment. Just as sure as the fast horse wins the race, the fast young man beats the sober man to death. The wicked do not live out their allotted time. Time spent in smoking, drinking, theaters, balls, etc., fires the brain and heart, and hastens the victim on to death. Bad habits dash down reason, intellect, conscience, and vivacity of spirits. This sort of life can not last long. Alexander and Byron were fast young men, and they were both cut off from life while in the vigor of manhood. Death and judgment soon overtake the fast young man, and O how sad, when no preparation has been made for these two events, which come to all!

And what are some of the causes of this fast living?

They often lack proper home training. They are indulged too freely. They have not sufficient restraint

thrown around them. Their parents spare correction, and thereby bring up fast children. Always rule by love; but love sometimes demands punishment. God chasteneth his children to make them better. Home influence, restraint, attraction, and training can not be spoken of too highly, in keeping the boy from becoming fast.

This is a fast age. People eat rapidly, work rapidly, travel rapidly, and do everything in a fast manner. The influence and tendency of this age is to make boys fast. This age is the fastest that ever dawned upon the world. In every department of life it is ahead of all past ages. The numerous labor-saving machines fill life with enthusiasm and excitement. Into the midst of all the hurry and bustle of life boys are turned loose, often unrestrained and idle; hence it is no wonder that they become fast.

Evil associations is another cause of their fastness. The saloons have their drummers, the theaters have their advertisements, the dens of iniquity have their charms. Papers and novels carry an abundance of trashy news and evil inspirations to the hearts of the young men. Surrounding them on all sides are the fools, the drunkards, the licentious, the gamblers, the theater-goers, the dancers, the idlers, the loafers, the spendthrifts, the deceivers, the swearers, and the law-breakers. Is it any wonder that the boys are fast?

Lack of understanding is another reason for there being so many fast young men. Common sense, good judgment and prudence are fortunes in themselves. Boys rush on, without reasoning or thinking what the end will be. They heed not the instructions of the aged, the wise, and the experienced. They care but little

for the school, the home, and the church. They have not understanding to have purposes before them, for which they should work and study. The lack of purpose has made many a man a vagabond, or worse. He that hath understanding and manly purpose, hath neither time nor inclination to become fast.

What is the remedy? That is a difficult question. Beyond the cloud, is there no silver lining? Poets, philosophers, editors, authors, mothers, teachers, preachers, have long studied this question: How prevent the boys from becoming fast?

1. Let work begin at home. Let the parents, by thought, word, prayer influence, and deed, do all in their power to start the boys aright. Let them be restrained. Let them be taught obedience. Let as much study be given to training of the mind and morals as to the food and clothing of the body, and great will be the results. Let home be made attractive. Amusements, flowers, birds, good papers, and books should be plentiful. Let parents take pains to invite to their homes good and wise people, who will impress the boys with the serious concerns of life.

2. Let citizens elect men to office who will enact and enforce laws which will remove many temptations from before the young. When officers do not enforce the law, will not God hold responsible those who elect them? Oh, for moral courage on the part of the officers and citizens to throttle the rum traffic, and to practice that righteousness that exalteth a nation!

3. Let our business men provide gymnasiums and harmless amusements for the young men. More intimacy is needed between the employer and employes.

Business men who take care of the young men in their midst do much to check their fast living, and to build up morality in the community.

4. Let the young ladies throw a restraining influence around them. Let them never accept as a sweetheart any young man who is fast in forsaking the home and the church, and fast in forming bad habits. A young lady had better never marry than to marry a fast young man, who will lead her into trouble and distress.

5. Let the church arouse herself to work. Let her shake off the dust from her feet, and go forth to the work of saving the boys and young men. They should receive a cordial welcome to all the services. Good singing and good preaching should be set before them. Let the services be made sweet, impressive, and scriptural. The gospel should be preached to them, not only from the pulpit, but from the every-day lives of the members. Would it not also be advisable to provide proper social entertainments, where they could come in contact with people of virtuous character, whose acquaintance and influence would aid in restraining and saving them?

Is there a fast young man reading this? I mean a young man who has been fast in breaking away from home and from the church; who has been fast in casting aside the Bible and religious instruction, and who has been fast in contracting bad habits; in spending money, in dancing, in novel reading, in swearing, and in all the vices common to the present times? You may rejoice in these things for a short time, but judgment is coming. God will bring you to judgment for these things.

On the streets, reeling along the highways, are drunkards, who were once fast young men. In yonder prison are men, void of understanding, who are reaping the woes, sorrows, and pangs of a fast life.

Oh! hear the word of God: "Fool, this night thy soul shall be required of thee." "Rejoice, young man, in thy youth; and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Of what avail your rejoicing, when it will be followed with tears and sorrow? Yes, judgment is coming. Does not your conscience speak of it? The Bible declares it. Soon, very soon, you will stand at the judgment seat of Christ, to render an account of your fast living, and your neglect of God. Two years ago, on a New Jersey pond, several young men were seen skating. All withdrew but one. He was gliding smoothly on, stroke after stroke. The ice still kept cracking. "Oh, hey! for mercy's sake, come off!" cried his friends. "One more round," he shouted back. See how fast he passes the curves! And, lo! crash! goes the ice. He sinks beneath it, to rise no more. Oh, young man, will you halt now, or go on one more round, and sink to ruin? Behold, the very grave is open to receive you. Disease may already be lurking in your frail body; the arrow of death may even now be pointed at you. Will you not repent, that you may rejoice in Christ, and in the hope of heaven? If you must be fast, be fast in the right direction; be fast toward bettering your body and soul, and toward bettering society. Be fast toward heaven and God.

GREAT QUESTIONS, AND WHO ARE NEEDED TO DECIDE THEM.

In every age there are great questions to be settled; great questions which appeal to individuals, cities, and nations. Future welfare depends largely on making the right choice when the crisis comes. Judea had the choice of accepting or rejecting Christ; she rejected him, she made a bad choice, and consequently her cities were laid waste, and her people scattered to the four corners of the earth. Rome had a choice presented to her; the choice of tyranny or liberty. A long train of abuses and usurpations had ripened the land for a broader civilization. Had she accepted liberty, her peace would have been assured; her speech, press, and pulpit would have been untrammeled, and a pure Christianity would now be flourishing over the graves of martyrs and apostles; but alas, the wrong choice was made, and Rome is still in poverty, ignorance, bondage and superstition. In 1776 the American colonies had a choice presented to them. The persecutions of the Puritans, the voyage of the Mayflower, the love for freedom of speech, worship, and the press, an unjust taxation without representation, and continued oppression stirred the heart and fired the brain for liberty. If our forefathers had not decided the issue by words, by tears, by arms, and by prayers, we to-day might have been subject to the

Great Questions
INDISCRIMINATE EMIGRATION
LAW AND ORDER
SOCIALISM
ANARCHISM
CORRUPT PRESS
INTEMPERANCE

Queen, with her pensioned favorites and her aristocracy. Another choice came in 1860. Should our citizens wipe the stain of slavery from the skirts of their country? The musket flashed, the cannon boomed, the rockets flew, the fife and drum cheered, until the slave was set free, and the flag of the free heart's hope and home moved over North and South as a people one and undivided.

To-day, crises, formidable in appearance and great in power, are upon us. Politics has become corrupt. The ballot-box is stuffed, unfair counts are made, votes of the intemperate and vicious are bought by ambitious demagogues. Men of wealth and political influence, without regard to fitness or character, are elected to fill public offices. The press, by publishing the crimes of the vicious, has become an avenue to debase and pollute the mind. Its editorials are too frequently written for money and influence, and not for principle, right, and truth. Wealth has fallen into the coffers of the few to the impoverishing of the many. How to check the formation of gigantic trusts which control trade and crush out individual enterprise, is a momentous question. How to induce men of wealth to give their fortunes to establish and endow public institutions, is of equal moment. How to lessen the amount of crime is another great question. How to modify immigration so that the virtuous and thrifty and honest will come, instead of the pauper, the thief, and the ex-convict, is another question of great importance to citizen and statesman. How to check anarchism and socialism are questions still to be settled. How to keep Roman Catholicism from interfering with our liberties and free institutions, are questions of far

more importance than Protestants are wont to consider. How to lessen intemperance, abolish the saloon, and wipe out drunkenness from our land, are long standing and undecided questions. How to check the spread of infidelity and disregard for the Bible, for Christ, and for the Lord's day; and how to win the ignorant millions amongst us to the Lord, are questions of importance. Where are the men and women for this work? Who are the giants in body, soul, and mind who will move to the front and overpower these uncircumcised Philistines? Who will decide and settle these great issues for the right and for God? The crises are coming! aye, they are here! Who will arise at the country's call, at humanity's cry, at God's call, and begin the conflict?

The young men and women who are coming on the stage of activity are the hosts who are to conquer the enemies and to possess the land for Christ.

Certain heroic traits of character, certain graces of spirit, certain endowments of body and intellect are needed in order to settle these great questions. Let us consider some of these traits of character which young men and women need, that they may successfully settle these great issues which the men and women of to-day will eventually resign to them.

YOUNG MEN AND WOMEN ARE NEEDED WHO ARE STRONG IN BODY.

The body and spirit are partners; they should be the best of friends; abuse the one, and the other is abused. Make the body a habitation of lust, and you tarnish the spirit. Strong intellects demand strong bodies. The engine and machinery which pump water

into the large reservoirs of our great cities are well set in strong foundations; were the foundations made of rickety wood instead of solid masonry, they would soon be torn asunder. So it is with the intellect; it demands a strong body for its mighty thought and work. The body must be kept in the best possible condition, that it may be ever ready to serve the soul. The driver and plowman know the necessity of keeping the horse in excellent trim in order to get the best service from him; the horse must neither be pampered, starved, nor overworked. Mechanics must keep their tools in good condition in order to do good work; so must men and women keep their bodies healthy, their muscles developed, and their digestion good, in order to do good work with brain or hand. We should care for our bodies as we would care for the horse or servant whose service we highly value. We should not despise the body any more than we despise the foundations of the house, or the roots which support, strengthen, and give life to the tree. The exercise, development and health of the body should always be kept in view. In public schools and colleges there should be gymnasiums and teachers, and children should be required to exercise from a half-hour to an hour every day. This is a branch of study which is sadly neglected; and children often return from school crooked-backed, dyspeptic, pale, and careworn, because they have paid too little attention to the care, development and health of the body.

Every town and city should have a good gymnasium, where boys and girls, men and women could exercise and develop their bodies. If possible, in every home, there should be an amateur gymnasium.

A set of Indian clubs, dumb-bells, pulleys, swing, and jumping ropes can be had for five dollars; all should be had, and regularly used. Such exercises would tone up the body, redden the cheeks, circulate the blood, lengthen life, strengthen the brain, and save numerous aches and doctor bills. Bathing, running, rowing, hunting, riding, walking, deep breathing in the open and pure air, furnish rest to the mind, and strength to the body. Nearly all of our great men devote much time to the care and exercise of the body. Nearly every month our chief executive takes a couple of days' rest from his various duties, and spends the time in driving, visiting, boating, and the like. Gladstone, the famous statesman, so widely known for his numerous achievements, is a great walker, swimmer and driver; he frequently takes an ax and chops down a forest tree.

If you would have brain power, keep your body in excellent condition. If you would have a vigorous constitution, buoyancy of spirit, elasticity of step, and brightness of eye, build up your body in regular and temperate habits of eating, drinking and exercise. If you would have health, rosy, bouncing health, for heroic efforts and manly enterprise, keep your body uninjured by bad habits and unweakened by indulgences. If you would have sleep, sound and refreshing sleep, sleep which rests, soothes and strengthens, give the body plain food, pure water, and plenty of exercise. If you would aid in adjusting the great questions of the age, keep strong in body.

YOUNG MEN AND WOMEN ARE NEEDED WHO ARE STRONG IN BRAIN POWER.

Every question of state, navy, school, church, or government; every business, every profession, and every industry demand young men of brain power. Well trained and strong minds are needed in every department of life. The world is needing young men and women who are not content with ignorance; who are not content to pass through life with a mind void of useful knowledge; who are not content with an education limited to writing, reading, and arithmetic; and who are not content with a knowledge of only one business. Some one said: "Know all about one thing, and something about everything else." No one should limit his education to one particular calling. If he does, he will be ignorant of all about him, and lack sympathy with others "An eminent author was once sent tc a field for a cow which his practical wife had purchased, and he drove home a stately ox." In this age of newspapers, books, libraries, lectures, churches, and schools, no one need remain in ignorance. "One hour a day of careful reading from wise authors will, in ten years, make a man wise." Would you fill useful positions in society, train your mental powers. Would you be happy, make others happy, cultivate your mental powers. Would you wisely decide the great questions of life, cultivate your mental powers. Would you be sought, and have influence over the men and women around you, cultivate your mental powers. Would you make a success in business, in home, and in society, cultivate your mental powers. Would you be able to understand the rocks, trees, flowers, planets, and men,

cultivate your mental powers. Would you be dissatisfied with that which is low, base, and groveling, cultivate your mental powers. Let not poverty hinder you; Benjamin Franklin was in early life a poor ragged boy; he walked the streets of Philadelphia in poverty, and dined on a penny roll. Let not physical infirmity hinder you; Homer was blind, and Demosthenes had a stoppage in his speech. Let not humble birth hinder you; Estey, the famous organ man, was given away in his early days. Let not your business hinder you, and absorb all your time and thought; Elihu Burritt, while a blacksmith, studied and mastered more languages than any other living man. What was it that took Sir Matthew Hale out of obscurity, and elevated him to be a wise, famous, and incorruptible judge? Mental power. What was it that took Daniel Webster from the old farm, and made him the foremost orator of the world? Mental power. What was it that took Garfield from the tow-path to the White House? Mental power. What was it that took Edison from a newsboy on a train to become the world's greatest inventor? Mental power. What was it that made Moses wise and learned in all the courts of Egypt? Mental power. What was it that made Daniel a favorite in Nebuchadnezzar's kingdom? Mental power. What was it that made Solomon the wisest man in the world? Mental power. What was it that enabled Paul to make governors tremble and kings quail? Mental power. Mental power, applied mental power, wisely-directed mental power, is mightier than money, birth, blood, and armies. Young men who possess it are wanted for merchants, bankers, farmers, mechanics, authors, editors, lawyers, doctors, diplomatists, and preachers.

Young men and women must possess mental power if they would grapple with the great questions of the age, and settle for man and God the critical issues of the day.

YOUNG MEN AND WOMEN ARE NEEDED WHO ARE STRONG IN HONESTY.

What merchant wants a dishonest clerk to sell his goods? What banker wants a dishonest cashier to count his money? What corporation wants a dishonest treasurer, with whom to intrust its funds? What wife wants a dishonest servant to handle her food, clothes, and cutlery? What church wants a dishonest preacher to proclaim the word of God? What city wants a dishonest mayor, or what State a dishonest governor, to foster its interests and to execute its laws? The world needs men who are great in honesty more than it needs men who are great in politics, great in statesmanship, and great in authorship. An honest man, be he rich or poor, learned or ignorant, is great—great in heart and character, and great in sight of men, angels, and God. A man of honesty is wholesome in thought, just in word, and manly in deed. He lives in it, he loves it, and is full of it. He is invincible to swords, muskets, and cannons. Praises, money bribes, are resisted by him. Bolts and bars, jails and penitentiaries are not made for honest men. Ballot-boxes are corrupted, votes bought, trust betrayed, and society plundered, but not by honest men. Honesty is good stock in trade, it is a firm foundation-stone, it is a crowning excellence, and a true friend to all who possess it. Better remain poor and honest than to have wealth which is accumulated at the expense of honesty.

Better remain in obscurity and be honest, than to rise to Congress at the expense of honesty. Choose honesty always, policy never. Men of honesty are in demand, while men of policy are shunned. Men of policy, men who are sleek-tongued and smile-faced, are after their own good; they seek votes, influence, and friendship for selfish interests. Honesty is an eternal principle of right, and has no part with policy. Honesty is fair, good, just, and right; policy is false, a stratagem, and a pretense. Honesty speaks the truth; policy conceals part of the truth. Honesty represents things as they are; policy as they should be. Honesty pleads the case for principle and right; policy for the fee. Honesty visits the patient so long as he needs attention, policy so long as a bill can be made. Honesty edits the truth; policy edits what caters to the public ear. Honesty writes facts; policy writes what will tickle the ear. Honest men are religious for the benefit of the soul, society, and the Master's cause; politic men are religious for trade, votes, and influence. Honest men are pure, without and within; policy men are seemingly pure without, and rotten at the core.

What caused Arnold to turn traitor? Dishonesty. What cursed Aaron Burr's great talents and magnificent opportunities? Dishonesty. What caused the arrest and imprisonment of Tweed? Dishonesty. Why did Washington place Alexander Hamilton at the head of the Treasury Department? Because of his honesty of character and integrity in business. Why was Benjamin Franklin trusted to represent the interests of the united colonies in the court of France? Because of his honesty of character. Why was Paul chosen to carry the gospel to the Gentiles? Because

he was a man of honesty of mind, heart, and purpose. Why did Christian martyrs suffer imprisonment, punishment, stocks, stakes, gibbets, and fires? Because of honest convictions. O honesty, thou art a jewel; thou art the center of all love; thou art the fountain of all beauty! From every direction, our country calls for honest young men; honest, frank, straightforward young men; young men who will neither cheat, lie, nor equivocate; young men who will stand the fierce heat of competition, the storms of trade, and battle for bread, without breaking in moral character; young men who will be honest to themselves, to their homes, to their fellow-men, to their business, and to their God.

YOUNG MEN AND WOMEN ARE NEEDED WHO ARE STRONG IN COURAGE.

Courage, undaunted courage to plan well and to execute boldly; courage to use the body and brain for high and noble purposes; courage to speak the truth, to face the wrong, to be just, and to resist temptation; courage to encounter dangers, to face mobs, to overcome difficulties, and to defy the prejudice of the multitude of wrong thinkers and doers. The world owes some of its greatest inventions, discoveries, arts, science, books, and enterprises to men of courage. Socrates was condemned to drink the deadly hemlock because his teachings ran counter to the spirit of the age. Galileo, with a newly invented telescope, ascended the tower of St. Mark in Venice; he surveyed the heavens, he discovered planets, stars, and their operations; with great delight he wrote about these discoveries; they were at such variance with the teachings of the age, that he was summoned to Rome to

answer before the Inquisition for his heretical teachings. On bended knees he was compelled to renounce his teachings. On leaving the cardinals he muttered, "Notwithstanding, the world moves." He afterward had the courage to teach, write and publish his discoveries to the world. Columbus believed that the earth was round; the priests declared that it was flat, or else all men could not have descended from Adam. Columbus was branded as a fool and heretic, but he had the courage, in spite of numerous failures, to carry out his designs. Arkwright, the builder of the cotton loom, was denounced as an enemy to the workingman; his first machine was torn down, but he had the courage to build another, and lived to see great results from his invention.

Thousands of men and women have had the courage to face dangers and death rather than give up their love for Christ. For the courage of faith, Daniel defied the unchangeable law of the Medes and Persians. For the courage of faith, the three Hebrew children would not worship the golden image, and feared not to be cast into the fiery furnace. The courage of faith led Joshua to victory. The courage of faith enabled Paul to encounter perils on land and on sea, and from Jews and infidels. Single-handed and alone, many Christians have had the courage to give their bodies to be burned at the stake, or slain by the sword, rather than to deny Christ. Gentle women have had the unflinching courage to give their all in this life rather than give up their hope for the life to come. Was it not the courage of faith which stirred up Luther to go to the diet at Worms, though the demons surrounded him as thick as the tiles on

the houses? Was it not the courage of principle which led Wilberforce to take up truth against the slave trade of England? Was it not the courage of sympathy which led John Howard to spend his life and fortune in bringing about prison reform? Was it not the courage of right and liberty which led Washington to engage in war? Was it not the courage of compassion which led Miss Carpenter and Mrs. Fry to visit the prisoners, and read to them the old, old story of Jesus and his love? Was it not the courage of temperance that led Mrs. R. B. Hayes to oppose the long-established custom of serving wine at the White House receptions, to banish it from the White House, and to advocate temperance reform? The world to-day is calling for young men and women of courage, with the courage of right, courage of truth, courage of principle, and courage of faith. In the every-day trials of the common life, men of courage are needed. They are needed on the railroad, on the farm, on the sea, in the shop, and in the home; they are needed to oppose false fashions, renounce pernicious customs, and to elevate and ennoble humanity.

YOUNG MEN AND WOMEN ARE NEEDED WHO ARE STRONG IN CONSCIENCE AND PIETY.

Conscience is that faculty which condemns or approves, which enables us to discern between right and wrong. Without this faculty well exercised men become like wild engines, rushing madly to destruction. Voltaire and Paine had intellect, but no conscience. Men of great ambition, but without conscience, have plunged nations into war, and filled lands with poverty, woe, widows and orphans, debt, and disgrace. Men

with educated and enlightened conscience are needed in the colleges, churches, stores, and factories. Young men and women are needed who are strong in godliness, downright genuine godliness; not hypocrites, who for a pretense make long prayers; not bigots, who persecute all who are true and faithful; not creed lovers, who prefer to obey the commands of men to the Word of God; not formalists, who have the form of godliness without the power. All the great questions of reform in church and State need young men and women who are lovers of God and lovers of Christ, and who are not ashamed to own them before the world.

Without pure religion in the soul, men have troubles, without the oil of joy; sorrow, without comfort; despondency, without hope; and darkness, without light. Without Christ in the heart, men live for time and for the earth—things which pass away and corrode in the very hands of the possessors. Without Christ in the heart, men are like watches without main-springs —they have no central power by which they can adjust difficulties, no rule to be their infallible guide, and no hope to urge them onward and upward. Since the great reformation in religion since science and art have lifted their light on the nations, the majority of the world's greatest and grandest men have been Christians. Seven-eighths of the scientists, from Faust, the inventor of printing, down to Davy, the great chemist, have been adorers of God and believers in the Bible. Seven-eighths of the great authors, from Roger Bacon, of the thirteenth century, down to Longfellow, have been followers of Christ. Seven-eighths of the world's great orators, from John Knox down to Webster,

have been Christians. All the Presidents of the United States, save one, have been believers in God and the inspiration of the Scriptures. Since the reformation an overwhelming majority of the generals, kings, poets, scholars, scientists, philosophers, authors, statesmen, and educators have been believers in the gospel as the power of God unto salvation. Is it not the height of folly and the madness of ignorance to resist what the world's truest, bravest, and best firmly believe? In favor of Christ is history, wisdom, reason, love, and the Scriptures. On the side of Christ are the golden gems which adorn the character—truth, mercy, justice, honesty, purity, chastity, peace, and kindness.

Young men and women, the world is needing you, needing you who are strong in body, strong in honesty, strong in courage, and strong in godliness. If you have patriotism, man and God ask you to use it as did Washington, to save our country, and not as Arnold, to betray it. If you have the genius of authorship, man and God ask you to consecrate it, as did Milton, to elevate humanity, and not as Byron, to pollute the sense. If you have the power of making wealth, man and God ask you to use it, as did Cooper and Howard, to bless humanity, and not as Gould, to gratify selfish ambition. If you have the gift of statesmanship, use it as did Henry in wiping treason and corruption from the country, and not like the common politician, to prostitute that gift to the gain of office and wealth. If you have the God-given power of eloquence, consecrate it, as did Knox, Luther, and Whitfield, to save souls, and not as Ingersoll, to the cause of Satan and infidelity.

You will handle the merchandise, teach the schools, control the industries, direct the energies, educate the intellect, execute the law, and preach the gospel in the next decade. Are you preparing to do this? Are you strong enough in body, mind, and spirit to enter upon the great duties of settling human disputes, of overthrowing trusts and monopolies, of rooting out tyranny and anarchism, of purifying the ballot-box, of sweeping back the tide of infidelity, of checking intemperance and crime, of unfurling the banner of Christ and of possessing this noble, beautiful and fair land for honor and for God? Be strong in body, mind, honesty, courage and piety, and the victory will be yours.

PERNICIOUS LITERATURE
DIME NOVEL
SCRIBE OF THE MIDDLE AGES

READING,—ITS IMPORTANCE AND ADVANTAGES.

Give attention to reading.—PAUL.

Books are sepulchers of thought.—LONGFELLOW.

When all the world turns to dross around us, these only retain their steady value.—IRVING.

A good book is the precious life blood of a master spirit. —MILTON.

Come, my best friends, my books; and lead me on.—COWLEY.

In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books.—CHANNING.

Reading maketh a full man; conference, a ready man; and writing, an exact man.—BACON.

She who has no taste for well written books will often be at a loss how to spend her time; and the consequences of such a state are too frequent not to be known, and too fatal not to be dreaded.—KNOX.

Books are the food of youth; the delight of old age; the ornament of prosperity; the refuge and comfort of adversity; a delight at home, and no hindrance abroad; companions by night, in traveling, in the country.—CICERO.

Books are our most steadfast friends; they are a resource in loneliness; they journey with us; they await our return; they are our best company; they are a refuge in pain; they breathe peace upon our troubles; they await age as ministers of youth and cheer; they bring the whole world to our feet; they summon us away from our narrow life to their greatness; from our ignorance to their wisdom; from our partial and distempered vision to their color and impartial verdicts.—MUNGER.

Give Attention to Reading.—This is the exhortation which Paul gave to Timothy, who was just entering upon his life work. This piece of advice is applicable to all young men, whether they be ministers, physicians, lawyers, merchants, artists, mechanics, or farmers.

In early ages books were scarce and expensive; they were written on boards, on parchments, and on leaves of trees. They were written by scribes, and consequently were very costly. The school-teacher's library of to-day is a much more elaborate affair than that of the sages of those periods. Aristotle had to pay three thousand dollars for several books. Plato paid a thousand dollars for three small volumes. The art of printing changed all of this. John Faust brought out the printing press, which worked a new era in the promotion of knowledge. There are now thousands of books at prices within the reach of the poorer classes. This is truly an age of reading. Newspapers of all kinds are in circulation. The first newspaper was published in England in the year 1622; in 1704, the *Boston News Letter* commenced regular weekly issues; it was a half-sheet, eight inches by twelve, with two columns, one on each side. From this small beginning the American newspaper enterprise has grown until one New York daily boasts of printing over three thousand miles of white paper every month, a single issue consuming twenty-five tons of paper.

The slow post-rider and the slower packet-ship brought the news in the old days. Now the telegraph brings into a newspaper office as many as thirty thousand words of news in a single day, The annual circulation of newspapers in the United States alone exceeds fifteen hundred million copies.

"Of the making of many books there is no end." England issues about five thousand, and the United States about twenty thousand new books every year. Fred. D. Power says:

"This is an age of books. Our librarian will show you seven hundred thousand volumes and two hundred thousand pamplets, loading the shelves and littering the floors of the congested Congressional Library, and yet from fifteen to twenty thousand additions are made yearly. The new library building is to accommodate four millions. The world's progress may be marked by this business of book-making. When scholasticism ruled the institutions of learning, and bigotry declared ignorance to be the mother of devotion, books were treasures beyond the reach of the multitude. To-day the boy who blacks the thinker's boots may, with the dime that pays for the shine, buy the most brilliant thoughts of the thinker. Every man is admitted for a trifling entrance fee to the holiest secrets of the human mind."

A TURNING POINT.

The reading of a single book has often opened an avenue of great interest, which conducted the reader into a special investigation, and changed the course of his life. Franklin said: "The reading of one good book aroused me and made me what I am." The reading of Ruskin's books gave Beecher new ideas of nature. The reading of Mr. Young's Thoughts on Night gave new life to Garfield. Five minutes reading in a book which was entitled "The History of the Waldenses" eventually led General Beckwith to move to their country and wed one of their industrious women.

In reading books one's ambitions may be stirred, and new lines of thought may be awakened, which may change one's subsequent life. Many men who have been deprived of university educations have become well informed and led to greatness by the reading of good books.

Self taught was Grote, the eminent historian; Prof. Sophocles, the master of Byzantine literature; Mr. Palmer, professor of Arabic at Cambridge University; Franklin, the great philosopher; Laplace, the great mathematician; Herschel, the great astronomer, and Burritt, the great linguist. Some of the best work done in all departments of literature and in every branch of science has been performed by men who owed nothing to universities.

The importance and advantages of good reading are many.

It saves from ignorance. One never knows when his store of knowledge is to be drawn upon, or what knowledge will be needed. It is humiliating to be in society and not be able to enjoy or engage in conversing upon interesting and elevating topics. Reading saves from bigotry and superstition, visionary delusions, and groundless fears. It gives liberality of opinion, and candor and forbearance toward those who differ in belief and opinion. In a recent address our Congressional Librarian said:

> I sit in my study; I am just from the paved streets of a modern city, but in a moment I rest with Adam among the shades of Eden, I am in the tent of Abraham, I listen to Paul on Mars Hill, or I hear the roar of the Ægean Sea, and look into the face of the last of the apostles; I behold the pyramids rising on the Nile; I am before the walls of Troy; I am in company with Marcus Aurelius, or I sit and listen

in the Roman Forum; I consult Emerson about art, I ask Shakespeare his views of death, I hobnob with Addison, or I find myself in familiar intercourse with the Laureate; I am journeying with Christian in By-Path Meadow, I hear the shouts of the Crusaders, I am shuddering with the Ancient Mariner, or am laughing at the rats tumbling into the Weser; I am studying with George the single tax business, or worrying with Salisbury over the *modus videndi*, or saying to myself, "Bravo, Parkhurst!" or even amusing myself with the political gyrations of "Dave Hill." The type brings all these visions before me at a single sitting within my four walls, and my company any man may command.

Reading contributes to happiness. But few joys compare with that of holding sweet converse with lofty spirits. An author of good report says: "I no sooner come into the library, but I bolt the door to me, excluding Lust, Ambition, Avarice, and all such vices, whose nurse is Idleness, the mother of Ignorance and Melancholy. In the very lap of eternity, among so many divine souls, I take my seat with so lofty a spirit and sweet content that I pity all that know not this happiness."

Bacon says: "Studies serve for delight, for ornament, and for ability."

Hood says: "All who have ever had access to the portals of learning will easily estimate the power of the fascination and the charm of books; a charm which lasts us our whole life through, arresting our boyhood, even in the midst of our sports, by the spell of novelty, by the attractions of fable and history, of legend and heroism, of strength and poetry. In youth and manhood reciting the grand romances of science, or following the fairy lights of the more rudimental lessons of knowledge. Sick and world weary, we invoke the

kindly voice of wife and daughter to break the monotony of the sick chamber, and read to us; or when age films over the orbs of vision, and our glasses are a weariness to us, how pleasant the presence of one who will come to us with the cheerful book."

Beecher says: "Your sources of enjoyment when you are old will be those which you cultivate in youth. And there is nothing for which old men ought to be more grateful than that they have early cultivated the habit of study. What sight is more piteous than that of a man who is past work, and has never had a relish for reading."

Good reading supports us under solitude, keeps life from being a burden, helps us to forget the peevishness of men, allays our passions and composes our cares. Good books are friends who never quarrel, never complain, and are never false or troublesome. The man who loveth a good book loveth a faithful friend, a cheerful companion, and a wise and happy counselor.

Reading strengthens the mind. The mind, like the body, requires nourishment. We adopt the opinions and imitate the examples and conform to the sentiments and habits of those with whom we hold familiar intercourse through the medium of literature. Reading makes the intelligent mind more intelligent. It distinguishes the civilized nations from the savage. Through this channel can be traced the progress of science and art and the productions of the human mind from barbarism to refinement. By this can be compared the state of ancient and modern literature as well as ancient and modern customs. By the help of books we can sit at ease and travel through all nations, view

the courts of kings and the employments of men. The reading of several good books on any subject is equivalent to hearing it discussed by an assembly of wise men. Macaulay tells us how good books guided him to truth; filled his mind with noble images; comforted him in sorrow; nursed him in sickness, and stood by him in all vicissitudes. There was no society more agreeable to him at the dinner table than the company of his books.

Gibbon declared that he would not exchange his love for reading for all the treasures of India. Charles Lamb said that he wished to ask a grace before reading more than before dinner.

Reading saves from temptation. Idleness is a great bane. Temptations assail the idle man. Hilliard said: "The ruin of most men dates from some vacant hour. Occupation is the armor of the soul; and the train of idleness is borne up by all the vices. I remember a satirical poem, in which the devil is represented as fishing for men, and adapting his baits to the tastes and temperaments of his prey; but the idler, he said, pleased him the most, because he bit the naked hook. To a young man away from home, friendless and forlorn in a great city, the hours of peril are those between sunset and bed-time; for the moon and stars see more evil in one hour's time than the sun in a whole day's circuit. The poet's visions of evening are all compact of tender and soothing images. It brings the wanderer to his home, the child to his mother's arms, the ox to his stall, and the weary laborer to his rest. But to the gentle-hearted youth who is thrown upon the rocks of a pitiless city, and stands 'homeless amid a thousand homes,' the approaching evening brings with it an

aching sense of loneliness and desolation, which comes down upon the spirit like darkness upon the earth. In this mood his best impulses become a snare to him; and he is led astray because he is social, affectionate, sympathetic, and warm-hearted. If there be a young man thus circumstanced, let me say to him that books are the friends of the friendless, and that a library is the home of the homeless. A taste for reading will always carry you into the best possible company, and enable you to converse with men who will instruct you by their wisdom, and charm you by their wit; who will soothe you when fretted, refresh you when weary, counsel you when perplexed, and sympathize with you at all times." Those who love to commune with the minds of great men will never complain of the tediousness of time, will never entertain temptations to do low and base things, and will never be a bore to society.

Reading acquaints us with the past. It acquaints us with the events of ancient and modern times, with the history of science, education, government, and religion. From books we can acquire all the knowledge and experience of our predecessors, who by unwearied diligence have perpetuated the fruits of their labors and observations by recording them in books and handing them down to posterity. A man with a taste for study, and advantages to gratify this taste, is always with the best society in all periods of past history, and with the learned men of his own age; with the association of such, the character should develope to the highest degree. By the help of the great thinkers of the past we can survey other planets, read the observations of astronomers, receive exalted ideas of the immensity

of creation, and learn of the infinite wisdom and power of our Creator.

Reading makes us humble. In the study of history where we see the proud abased, cities devastated, kings conquered, armies routed, ships burned, the rich made poor, and the poor exalted, many valuable lessons of humility are taught. Hilliard says: "It téaches lessons of humility, patience, and submission. When we read of realms smitten with the scourge of famine and pestilence, or strewn with the bloody ashes of war; of grass growing in the streets of great cities; of ships rotting at the wharves; of fathers burying their sons; of strong men begging their bread; of fields untilled, and silent work-shops, and despairing countenances,—we hear a voice of rebuke to our own clamorous sorrows and peevish complaints. We learn that pain and suffering and disappointment are a part of God's providence, and that no contract was ever yet made with man by which virtue should secure to him temporal happiness."

Reading prepares for society. Is there a better accomplishment in society than the art of pleasing in conversation? To effectually and continually do this it is absolutely necessary to have a well informed mind. Such a mind, with modesty and good nature, will certainly procure respect and esteem. Mental charms are far preferable to millinery charms. The one is eternal, the other is transient. Conversation must be dull where the mind is empty. Company must be disagreeable if uninformed and given to garrulity and frivolous remarks.

Reading prepares for travel. In travel there are numerous opportunities to use knowledge to advantage.

After reading descriptions of countries and places, they are viewed with a livelier interest. An ignorant spectator will see the beautiful and sublime without emotion and enjoyment, but intelligent travelers will survey natural curiosities in every country they visit with particular pleasure. "Every place they visit, which is memorable for some famous exploit, some remarkable event, or for giving birth to some person of eminent talents, will excite corresponding sensations or reflections. A picture will not fail to please even those who have no taste for painting. Being conversant with books, the subject which has employed the pencil of the artist will occur to their recollection; and they will perceive, perhaps at one glance, that it is either taken from ancient or modern history. They can compare the representation of the painter with the description of the poet, and thus afford a varied entertainment to the mind."

Reading gives tonic for the duties of life. No matter how deep are the troubles of life, how strong the tides of adversity, reading will contribute a goodly share to lessen the burdens and give rest. Before entering any important work, some magnetizing book should be read till the mind glows, then there will be a genuine tonic for the whole day. From them we learn to sustain adversity with fortitude, because they furnish us with wise precepts and useful examples adapted to every condition of life. From them we learn what to imitate and what to avoid. Reading warns us of the errors of our ancestors, and reminds us of their virtues; it expels the gloom of solitude, and fills the mind with purity and the heart with cheerfulness.

Reading protects virtue. It enables the young to

enact their part with firmness, and prepares them for their appearance on the busy stage of life; "for the man who is armed with the books he loves is independent of all other companionship and pleasures." The characters of vice and virtue are strongly portrayed in good books, and by reading them there is timely warning given to avoid the vicious and cultivate the virtuous. By reading the young can learn of the caprice of fashion, of the folly of pride, and of dangerous amusements, and being "forwarned is forearmed." "Must a woman learn," says Dr. Fordyce, "how to defend herself against danger, by having felt its bitterness, by entering into any company that tempts, engaging in any friendship that offers, or accepting of almost any creature that happens to court her? A female who acts upon this plan is lost; and she who would effectually escape dishonor and remorse, reproach and ridicule, must endeavor to know the world from aid of books, to collect experience from those who bought it, and to shun misconduct herself by observing the calamities it has occasioned others." The habit of reading until one has made it a necessity of his life is one of the defenses of virtue. When one's appetite is formed it takes away from him the necessity of accepting what company he can find, and such excitements as may happen to be in his neighborhood.

Reading is especially useful to the poor. Wealth will, to some extent, make friends and give entrance to society. The poor can derive equal, yes, more satisfactory enjoyment from books. In the hours of solitude and rest from business, this should be their main resource. Reading will lift them above their surroundings, and give them refinement and luxury of mind. It

will give the poor man more lasting riches,—riches which can not be stolen or lost. There are societies to which a poor and scholarly man can belong, but in which a wealthy and ignorant man can take no part. Burton has written: "The knowledge which is acquired by books is not only ornamental to persons of fortune, but is useful also to those whose circumstances are not affluent; for as the last are not able to enter into such societies or partake of those amusements which are only within the reach of the opulent, they may derive equal and perhaps more satisfaction from reading. In the hours of solitude, and relaxation from business, here will be their resource." Reading good books speaks favorably for the poor man's character. Judge a man by the company he keeps; also judge him by the books he reads. Those who read trashy stories are neither stable or earnest in life. Those who read about the noble and pure are not likely to descend to the base and vile, but have inspirations to be true, good, and useful.

WHAT NOT TO READ.

The characters of books are as various as the characters of people. Some go forth for good, and some for evil; some to bless, and some to curse; some fill the mind with noble aspirations and holy thoughts; others inflame the passions and poison the secret chambers of the soul. Some prepare the reader for heaven, while others allure the soul to hell.

Such a power abroad in the community, no one can regard with indifference Pernicious books have within them a force which does much to destroy the benign influence of the Sunday-school, undermine family

religion and impede the progress of the Gospel. A bad author in whom a powerful intellect and corrupt heart unite, wields an influence mightier than a king; he breaks down the strongholds of virtue; he blastsimmortal hopes; he drives God out of the temple. There are many books which should be studiously avoided.

Avoid books which tend to badness. There are books which possess plausible reasonings, seductive charms and fascinating pictures of life, which captivate the reader, and ere he is aware of his danger, he is found in an undercurrent which carries its victim into channels of sin and iniquity. Books which present only the gloomy side of life; works written by cynics and pessimists; books whose heroes are taken from the slums and filth of life; books which present philanthropists as cheats, and religious people as hypocrites; books filled with the stories of profligates and criminals; books which introduce thieves, murderers and libertines into refined society, and claim for them respect instead of reprobation, should be studiously avoided.

Avoid valueless books. There are many books which have no aim, and which do no harm and no good. They are read to while away heavy hours; they give no food to the mind; they are next to nothing. Under this class come hundreds of the novels which have been written during the present century. Such we term valueless books, and believe that the world would be better off without them.

Avoid pernicious literature. Under this class we name many of the French romances, dime novels, police gazettes, weekly story papers, and much of the trash that you find piled up in railroad depots and on news stands.

Pernicious writings corrupt the taste. It is as important to cultivate a pure taste as it is to establish right principles. If the love for immoral literature is cherished, the mind and heart will soon live, move and have its being in this realm, while other and profitable literature will be neglected. When once a desire for this valueless or immoral reading has been formed, there is no disposition to withdraw from these scenes which fascinate and excite, and to part from the company of these vicious heroes to lay up stores of useful knowledge and to cultivate the taste for solid learning. I have noticed particularly the extensive novel reader has but little relish for profitable reading. I have seen many a youth, for the momentary excitement of the pernicious novel, turn away from poetry clothed in robes of purity; essays bearing sentiments of lofty character; history presented in attractive style and beautiful imagery; and rich mines of scientific truths written in simplicity and strengthened with beautiful illustrations. Shall our young men and women be so foolish as to sell their birthrights for a mess of pottage? Shall they lightly esteem that which has cost the toil and industry of centuries? Shall they pollute their taste, weaken their intellects and corrupt their morals and manners, by reading odious stories presented in the garb of virtue, when they have so many opportunities to soar amid the grandeurs of astronomy, or trace out the lines of divine skill in geology, or study the history of the past generations, or familiarize themselves with the great dramas of Shakespeare?

Pernicious literature unfits the mind for the practical duties of life. It fills the mind with false notions and extravagant desires which are never realized. These

villainous authors do not represent real life, but pander to the depraved inclinations and worst passions of men. They enlist the sympathy in favor of the libertine and the murderer, the skeptic and the blasphemer; they let the curtain drop before the storm of Divine vengeance is seen gathering, or the fires of hell are seen to flash upon the scene. Sometimes they present their heroes and heroines walking, mid flowery beds of ease, and thereby prepare the souls of their readers for bitter disappointment. Many a wife and mother has been filled with repinings and murmurings at the allotments of providence, because her mind has been poisoned by the false views of life which she read in novels. She reveled in scenes which never transpired, and was dazzled by visions and filled with expectations which have no corresponding realities. Life is no sickly sentimentalism, or May-day amusement, or scene of romantic adventure, or frivolous sport, as presented in many of the novels which are being read by the youth of our land. Life is earnest. Life is a great battle-field in which we have foes to encounter, struggles to pass through, hardships to endure, battles to fight, and victories to win. For its conflicts we want something more encouraging than the stories of fictitious heroes. We need, rather, the biographies of strong hearts and willing hands; we need to read of the invincible energies, manly qualities and firm principles of those who have actually lived. We need the shield of faith, and the sword of the Spirit.

Pernicious reading injures the tone of the sensibilities. Tears which fall over descriptions of fictitious sorrow produce fictitious benevolence. Have you ever seen an habitual novel reader, after being melted by a tale of

distress, leave his room and hasten to an abode of proverty or sorrow, in order to relieve a case of actual want? The sympathies of such do not reach the abodes of sickness and distress, and charity is not permitted to ripen into deeds of benevolence. Those who carry food to the hungry, comfort to the distressed, and clothing to the naked, are not inveterate novel readers.

Such reading deadens the conscience. It is right to have conscience in this as in other things. If we do not associate with rogues and robbers, why spend so much time in reading about them? The pernicious literature of to-day is a moral pestilence, that "walketh in darkness and wasteth at noonday." It seeks to destroy every noble trait, every refined sentiment, every lofty thought, and every pure principle. It makes companions dissatisfied with one another, it leads to divorce, sin and crime. The authors of such literature frequently present the apostates from religion as favorite characters, and blindfold their readers until shame appears as glory and vice as virtue. Unconscious of the dangers that surround them, the young indulge in this species of reading until they are ensnared by the seductive charms of these popular and profligate writers. The words of the author fall like sweet music upon the ear until the conscience is lulled to rest. His imagery plays before the fancy until the affections of the heart are captivated. Occasional flashes of lightning may startle the conscience, but by and by it becomes blunted and seared, the great interests of life neglected, and the solemnities of eternity approach for which no preparations have been made. Young men and women, poison not your souls with this pernicious literature, for

your souls have value that outweighs the stars. Jesus died to redeem them.

Once more: avoid rationalistic literature. Monthly magazines, novels and ponderous volumes are filled with it. Formerly we knew it as it appeared in open guise, now the wolf comes in sheep's clothing. Bitters on the bottle, but whiskey inside. You can't afford to read what blasts your morals and destroys your faith. The literary enticements of our time constitute a positive threat to the manhood and womanhood of the coming generation. All the worst and vilest elements of life are pushed forth daily from the press in the attractive guise of fiction, and become the almost exclusive nutriment of thousands of young minds. We are not disposed to deny that there is much in the form of fictitious literature not be condemned; but the largest circulation is accorded to the sensational, sentimental, sensual expression of men of corrupt minds, and the vagaries of the infidel thought, so attired that they may surreptitously make their way into the inner sanctuaries of uncorrupt nature, and poison the fountain of faith. At any cost, our young people should be secured against this evil literature. Recently a boy ten years of age shot his grandfather, and when asked why he did it, he confessed his desire to become a hero like a boy of whom he had read in a dime novel. A clerk stole money from the safe of Ames Plow Co.; in his confession he said it was suggested to him by the exploit of a robber of whom he had read. I once knew a young man of promise, who graduated with high honors. He purchased and read a volume of Ingersoll's lectures; he followed this infidel through enchanted grounds, flowery pathways, and under fleecy

clouds tinged with rainbow hues, until by magic arts and sneering allusions Ingersoll had enlisted his sympathies, captivated his imagination, and converted him to infidelity. I have lived to see the ruin of this young man. His career and sad end are sufficient to lead me to say, no matter how strong the character, do not take this sugar coated pill of atheism and immorality prepared by Robert G. Ingersoll.

WHAT TO READ.

It is astonishing how little care the majority of people devote to the selection of what they read. Books are almost innumerable, and our hours of reading few; yet many people read almost by hazard; they will borrow a book they chance to find in a friend's house; they will purchase a novel in a railway train; they will buy because it has a striking title or attractive binding; they will read a newspaper because it has a large circulation; they turn loose upon all books and purchase at random; they exercise no wisdom in the proper choice of books. A book lover who has the means to gratify his passion for books will, unless he is very discriminating in his selection, accumulate a number of volumes which he never will use. At one time I sold fifty and at another over a hundred volumes, and I have, at different times, given away about the same number in order to rid myself of books which I seldom or never used; and now, in my library of some fifteen hundred volumes, there are books with whose contents I despair of ever becoming familiar. I have so frequently been asked what to read, and how to read, that I shall here offer a few suggestions which have helped me.

Read newspapers, but not too much. Many read nothing else. They glance over this and that column; they spend all their leisure time in poring over the mass of stuff found in the dailies. Read the newspapers to know what has taken place during the past twenty-four hours, what is now taking place, and what is about to take place. This will give a knowledge of the people of our own land and of other countries, and will create a common feeling and a common opinion throughout the world. Access to several daily papers becomes to some people a means of mental dissipation and a temptation to read the news to excess. It is one thing to keep abreast of the times by reading of the all-important movements, and quite another thing to spend hour after hour of a short life over a heterogeneous mass of controversial, conjectural, criminal, horrible, and often false and contradictory material, most of which passes out of the mind while reading, and thereby takes away mental earnestness and weakens the power of memory. If we cultivate our memory by remembering, do we not weaken it when we read newspapers and novels, not intending to remember what we have read, but expecting to forget it? Some people have read newspapers until they have an appetite for news and not for truth. Their motto is, as Mr. Clarke says: "What next." It is worth the while after one has read through a large daily to ask himself how much he has for his three hours' work. The answer must often be, nothing, or next to nothing. This habitual waste of two or more hours a day on a large daily is a great sacrifice to make. A few minutes glancing through the convenient summaries of the "News of the Morning" and the "Personals," with an occasional lingering over

some matter of special importance or interest, is often enough for a busy or studious man, and will give him all he needs to know. "A man," as Emerson has said, "must learn how to read daily newspapers, divining instinctively what was meant for him, and casting the rest aside. The test of fitness is an easy one. A moment's reflection will show any one what part of a newspaper is likely to be useful to him in his daily life, and what part is likely to invigorate and enrich the intellect. The rest is surplusage."

Read magazines, but not too much. There are many of these, and they are fine, attractive, and popular; they serve a good purpose for the professional man who can often find a whole book condensed in one article, yet for our first knowledge we must read more extensively. Any one who has access to several of these periodicals will do well if he finds, on an average, two articles in each one which he needs to read. If all the time is devoted to this kind of reading it will deprive one of the knowledge of poetry, fiction, history, and general literature.

Read religious papers. Every family should subscribe to one or more religious papers. It is far better to take one good religious paper and read the best that there is in it, than to take a half dozen and read none. The religious world is wide. A man's religion is a key to his character and life. There is a knowledge to be gained from religious papers, which can not be gained from any other source. It tells what the Christian people are doing in other states and lands. Experience proves that the best workers are the best givers; and the most spiritually minded in the church are those

who read the religious papers. A sound and cheerful paper in the home helps the preacher in the pulpit.

PROFESSIONAL READING.

There is need of a considerable amount of professional reading. Periodicals and books should be read which bear upon one's vocation. If this course is not pursued, man will drop into a rut and become narrow in his ideas. Constant reading will give breadth, fullness, maturity of knowledge, new sources of pleasure and new facilities of action. But one should not confine himself to reading which bears upon his special calling. There is no occupation but what will admit of time for other reading. The following editorial from *Once a Week* has some wholesome advice upon this subject:

In determining what books he should read, a young man will consider, first, their relation to the particular vocation in which he is engaged, or wishes to engage; and, secondly, their bearing on the general enrichment and training of his mind. There is no species of employment, no trade, no business, no profession, which has not its special literature devoted to an explanation of its principles, processes and aims. It is by mastering this special and technical literature, by learning the shortcomings of a given handicraft or art, and reflecting on the historical endeavors to correct them, that the great inventions have been made; those, for example, of the cotton-gin, of the spinning and weaving mechanisms, of the steam engine, the locomotive, the steamboat, the propellor, the electric telegraph, the electric light, electric motor, and the sewing machine. The authors of those epoch-making discoveries were not content with being accomplished workmen in the crafts or arts already practiced—experts in processes already known. They did not rest until they brought to a focus all the illumination which history and science could cast upon their calling, and thus from the

failures of the past evoked a triumphant innovation. There is no branch of mechanics as to which an ambitious workman can not, in his leisure hours, obtain a great deal of useful information and suggestion. He will find helpful and trustworthy articles, dealing with the purposes and methods of his particular calling, in all the principal encyclopedias; and their are special dictionaries, like those of Ure and Brand, devoted to the practical applications of science and art. A comprehensive notion of what has been achieved and what is hoped for in his vocation can be obtained from such books, and they will refer him to technical treatises in which the subject is discussed in more detail.

Hamilton said: "Men give me some credit for genius. All the genius I have is just this: when I have a subject in hand I study it profoundly; I explore it in all its bearings; my mind becomes pervaded with it; then the effort which I make is what people call the fruit of genius. It is the fruit of labor and study." Balance the more professional kind of reading by that which is in a measure antithetical to it. Thus the man whose work lies along the sciences should take pains not to lose his hold on literature, and the literary man should beware of bidding adieu to the department of science. The man of severe mathematical turn owes it to himself to cultivate some acquaintance with the imaginative and æsthetic literature; and the belles-lettres scholar, with studies that are exacting and severe. Some men, on the other hand, have suffered for want of novel reading; and many another, for a sharp attack of metaphysics or mathematics. Such was the emphatic counsel of so wise and thoughtful a man as Thomas Arnold: "Keep your views of men and things extensive, and depend upon it that a mixed knowledge is not a superficial one. Adjust your pro-

posed amount of reading to your time and inclination. But whether the amount be large or small, let it be varied in its kind."

Read fiction, but not too much. This should be read as a rest from the heavier reading. It is to general literature what the dessert is to the regular meal. Too much of it will lessen the taste for other reading and produce inferiority of mind. I have known persons who have read nothing but novels. Their thirst for novels had become a real disease. They swallowed novels as a drunkard swallows his spirits. They lived on their excitement, and the more of them that they read, the weaker became their minds. Their reading detracted from their character, prospects, and success in life. Because of it they were less resolute and faithful in the discharge of duty. This came from excessive novel reading,—the reading of novels to the exclusion of all else. While this is true, I must say that there is little better reading than Scott, Thackeray, Roe, Dickens, Bronte, Cooper, Hawthorne, Wallace, Jane Porter, Louise Alcott. These are among the best novel writers. They teach generosity, manliness, truth and reverence. They will live long after many others are forgotten. Upon this subject Munger says: "Every hard worker is entitled to a holiday now and then. Treat yourself to a novel as you take a pleasure trip, and, because you do it rarely, let it be a good one. Having selected your novel with something of the care you choose a wife, give yourself up to it; lend to its fancy the wings of your own imagination; revel in it without restraint; drink its wine; keep step with its passion; float on its tide, whether it glides sensibly to happy ends, or sweeps dark and tumultuous to tragic

destinies. Such reading is not only a fine recreation, but of the highest value."

Read history. This furnishes a solid foundation. Bacon says: "Histories make men wise." Read the history of your own country first. Ancient history is excellent. It is well to study history by epochs. Amongst the many interesting histories may be named Rollin's "Ancient History," Grote's "History of Greece," Gibbon's "Decline and Fall of Rome," D'Aubigne's graphic "History of the Reformation," Hume's or Macaulay's "History of England," and Bancroft's and Lossing's "History of the United States." The reader who masters these will do a good work. History is the voice of the distant and the dead, and makes us heirs of the spiritual life of past ages. History, says Fuller, "maketh a young man to be old without either wrinkles or gray hairs, privileging him with the experiences of age, without either the infirmities or the inconveniences thereof."

Read biography. Biographies of the truly good and great are most inspiring. One can not go amiss in reading candid biographies of representative men. Plutarch's Lives, the biographies of great generals, reformers, "Eminent Statesmen of America," "Famous Authors," "Famous Women," "Franklin's Autobiography," and "Boswell's Johnson," are excellent reading. The failures, struggles, and victories of these great people of history cannot fail to do good. Biographies of too great length should be avoided as they are out of all proportion to the importance of the subject.

Read essays. Some term this field general literature. Here is a broad range where all readers meet.

Here it is wise to maintain a due acquaintance with current literature, and not to overlook the past. Amongst the best essayists we name Bacon, Carlyle, Addison, Arnold, Johnson, Macaulay, Ruskin, Lamb, and Emerson. There are many others. The extent of travel in this direction must depend on the reader's circumstances.

Read poetry. It is not read enough. Longfellow, Tennyson, Browning, Wadsworth, Shakespeare, and all the great English classic poets, should occupy a portion of man's leisure. Limited readers will find excellent selections in the Golden Treasure; The History of Poetry and Song; and Household Book of Poetry. In reading poetry choice passages should be memorized.

Read the scriptures. This is the only book which had God for its Author, salvation for its message, and eternal life for its hope. This instructs man in his duty to himself, his fellow-man, and God. And aside from all this, it contains much valuable information. If you love history, here you have a record of creation, of how battles were fought, nations established, and kings crowned. Do you love the ancient? Here is found a record of their manners, customs, marriages, burials, costumes, weapons of war, and musical instruments. Do you love poetry? Here is lofty poetry and faultless rythm; here is bold lyric and devotional psalm; here is all that touches the beautiful, tender and sublime. Do you love the novel? J. G. Holland says: "The oldest novel in existence probably is the 'Book of Job.' We presume there may be some men who read the Book of Job as a veritable history, but those who are capable of judging, will simply place it at the head of the realm of fiction. That it is di-

vinely inspired, we do not dispute. Such imaginings and such descriptions, such conversations and arguments, such marvelous characterizations as are to be found in this great book, can be found nowhere else in the whole range of literature. It is the book that has commanded the admiration as well as the profound reverence of the greatest men who ever lived, and it is a novel in all its essential features, even though we call it a poem." Read the Christian's Bible for it contains celestial literature, principles more precious than rubies, and knowledge that will make you wise unto salvation.

Read mental philosophy for the knowledge of the mind and its wants. Read *moral philosophy* for a knowledge of duty, virtue, and means of attaining happiness. Read *science* for a knowledge of yourself and the universe around you. Read *history* for the inspiration and warnings of example. Read *biography* that you may know how other men and women have lived and wrought in private and public. Read *politics* for knowledge of government and duties of a citizen. Read *logic and rhetoric* that you may be able to convey clearly what you know to others. Read *books of travel* for a knowledge of what interests the traveler and for fitness for travel. Bacon says: "Histories make men wise; poets, witty; the mathematics, subtile; natural philosophy, deep; morals, grave; logic and rhetoric, able to contend."

HOW TO READ.

Let him that readeth understand. It is not the amount of reading, but the way one reads that makes one wise. It is not simply the love of reading, but what we read and how we read. Some read books without knowing

what is in them and without receiving any profit from them. They read a great deal, and for years, and yet know but little. You can no more judge of the wisdom of a man by the number of books that he reads than you can judge of the strength of a general by the number of his soldiers.

PLANS AND RULES FOR READING.

If you are a child, or have a child's mind, begin there. The kingdom of knowledge is like the kingdom of God; to enter, you must become as a little child.

Read studiously. A book that is worth reading is worth studying. Gibbon generally read a book three times: first, glanced through for its design; second, to fix its principles on his mind; and third, to notice its blemishes and beauties, and to criticise and discuss it.

Read systematically. So gather what you have read that you can transmit in into power and immediate use. It is poor reading if you can not avail yourself of what you have read. Beecher wisely recommends to use the pencil in reading. "I would say to every young person, to read with your pencil. Never pass a word, or an illusion, or a name you do not understand without marking it down for inquiry. Then go to your dictionary for definition or explanation; go to the encyclopedia for information as to biographical or historical allusions. Never read about any country without having a map before you. This kind of study will fix things in your mind as no formal method of school ever will."

"In reading authors, when you find
Bright passages that strike your mind,
And which, perhaps, you may have reason
To think on at another season,

Be not content with the sight,
But take them down in black and white;
Such a respect is wisely shown
As makes another's sense one's own."

Read with an object in view. Select a subject, and read with a view of mastering it. Without an aim there is danger of superfluity. Munger says: "A center should be worked from, and all reading conducted with discrimination and care. Take your stand, say, upon:

"1. *A country.* Iceland, *e. g.*, know it first by books; then study its history back to Denmark; then its literature as it runs into Scandinavian romance and mythology.

"2. *A biography.* Milton, *e. g.*, hunt him up and down in encyclopedias, and in the lives of him, from that written by Johnson to that published yesterday.

"3. *An epoch.* The Elizabethan, *e. g.*, find out what various authors say, from the Tory Hume to the Radical Froude and the dissenting Geikie. One age, character, nation, thoroughly mastered—this is reading." Robertson says: "At college I had no one to advise me, and I was continually modifying my plans. Now I would give two hundred pounds a year to have read on a bad plan chosen for me, but steadily."

"At Oxford four years are spent in preparing about fourteen books for examination, and these have been the subject of school work for years. They are made text-books, digested, worked, got up, until they become part and parcel of the mind. These are choice master works of two languages, and whoever has mastered them is a scholar indeed. I never knew but one or two fast readers, and readers of many books whose, knowledge was worth anything. Miss Martineau says

that she is the slowest of readers; but what she reads she makes her own. Comte, again, told Sir E. Perry that he had read an incredibly small number of books these last twenty years; but what Comte reads lies there fructifying, and comes out a living tree, with leaves and fruit."

James Russell Lowell says:

The moment you have a definite aim attention is quickened, the mother of memory, and all that you acquire groups and arranges itself in an order that is lucid, because everywhere and always it is in intelligent relation to a central object of constant and growing interest. This method also forces upon us the necessity of thinking, which is, after all, the highest result of all education. For what we want is not learning, but knowledge; that is, the power to make learning answer its true end as a quickener of intelligence and a widener of our intellectual sympathies.

I do not mean to say that every one is fitted by nature or inclination for a definite course of study, or indeed, for serious study in any sense. I am quite willing that these should 'browse in a library,' as Dr. Johnson calls it, to their heart's content. It is, perhaps, the only way in which time may be profitably wasted. But desultory reading will not make a "full man."

Read and reflect. Reading furnishes the mind with materials of knowledge only; it is thinking that makes what we read ours. We are of ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment. Stewart has said: "Nothing, in truth, has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as a habit of extensive and various reading without reflection."

We copy Bishop Porter's rules, from his Hand-Book for Readers and Students:

1. Always have some useful and pleasant book ready to take up in "odds and end" of time.

2. Be not alarmed because so many books are recommended.

3. Do not attempt to read much or fast.

4. Do not be enslaved by any system or course of study, as to think it may not be altered.

5. Beware, on the other hand, of frequent changes in your plans of study.

6. Read always the best and most recent books on the subject which you wish to study.

7. Study subjects rather than books.

8. Seek opportunities to write and converse on subjects about which you read.

9. Refer what you read to the general head under which it belongs; if a fact, to the principle involved; if a principle, to the facts which follow.

10. Try to use your knowledge in practice.

11. Keep your knowledge at command, by reviewing it as much as you can.

12. Dare to be ignorant of many things.

How should we read? First, thoughtfully and critically; secondly, in company with friend or your family; thirdly, repeatedly; fourthly, with pen in hand.

We give the substance of Wm. Matthews' essay on "What Shall We Read:"

1. One can read epitomes. An epitome is a shortened book. But epitomes are the bones of books without the flesh.

2. One can read beauties and extracts: but who can judge a house by a specimen brick?

3. There is a way of skimming books: going over books as the butterfly over flowers: but how is one to skim Pascal or Bacon?

4. Skip judiciously; consult books according to one's needs. But to do this requires a degree of critical acuteness.

5. Consult books. A good reader will make use of indices. Still there are some books which one should know through and through.

6. Stick to a few books. Read the most famous book on the subject. Study only the great authors. Great men build books. Cultivate a taste for reading. Read those which are acknowledged as the best. Spend the majority of your leisure time in reading. Do not read so much at a time as to overtax the mind. Do not read triflingly. Remember what you read, re-read and study till you do remember. Read and think because reading is fuel for the mind. Read in secret, read to a friend. Read and then write about it. Own all the books you can, and read all the books you can. There is no business, no avocation whatever, which will not permit a man, who has an inclination, to give a little time every day, to the studies of his youth.

Emerson's three rules on this subject are:

1. Never read any book that is not a year old.
2. Never read any but famous books.
3. Never read any books but what you like.

Read inspiring, wholesome and helpful books; only those which you would be willing to have the world know you have read.

Read the writings of some great author. This is a rule to which I adhere rather strictly. There are several living authors whose books I devour as soon as they are issued from the press. James Russell Lowell said: "One is sometimes asked by young people to suggest a course of reading. My advice is that they should confine themselves to the supreme books in whatever literature, or still better, to choose some one great author, and make themselves thoroughly familiar with him.

Read what interests you. This was Darwin's advice to Sir John Lubbock. James F. Clarke says: "Interesting books are those which do us good. Unless a book interests us, we can not fix our attention to it. Unless we attend to it, we do not understand it or take it in. Then we are wasting our time on a mere mechanical process, and deceiving ourselves with a show devoid of substance. The best books are the most interesting: those which are the clearest, most intelligible, best expressed, the logic of which is the most convincing; which are deepest, broadest, loftiest. Therefore read the books which interest you, by the best writers on those subjects."

Reading a book at one sitting. An essay or short book can be read at one sitting. I have often spent from four to six consecutive hours in reading from beginning to end a single book. For instance, "Blakie's Self Culture," Riis' "How the Other Half Live," "The Acts of the Apostles," "Paul's letter to the Romans." Such readings produce deep impressions upon the mind, and are never to be forgotten. Try this. Go into the country, or into the forest, or into a quiet room, and give your life, throught, and time for a whole half day to the reading and study of a single essay or book, and you will come away greatly enriched and blessed.

VALUE OF GOOD BOOKS.

Cicero described a room without books as a body without a soul. Carlyle has wisely said a collection of books is a real university. Confucius, speaks of himself as a man who in pursuit of knowledge forgot his food, and who in the joy of its attainment forgot his sorrows. "Books" says Emerson, "are the best

of friends, well used; abused, the worst." What is the right use, what is the one end which all books go to effect? They are for nothing but to inspire. "The only true equalizer of the world, says Dr. Lansford, "and the only treasure house open to all comers is a library; the only wealth which will not decay is knowledge; the only jewel which you can carry beyond the grave is wisdom." Beecher says: "Books are not made for furniture, but there is nothing else that so beautifully furnishes a home. The plainest row of books, cloth or paper covered, is more significant of refinement than the most elaborately carved sideboard. Give us a house furnished with books rather than furniture. Both, if you can, but books at any rate. To spend several days in a friend's house, hungry for something to read, while you are treading on costly carpets, and sitting in luxurious chairs, and sleeping upon downy couches, is as if you were bribing your body for the sake of cheating your mind. Books are the windows through which the soul looks out. A home without books is like a home without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family; he cheats them. Children learn to read by being in the presence of books. The love of knowledge comes with reading and grows upon it. And the love of knowledge in a young mind is almost a warrant against the inferior excitements of passions and vices." I recently addressed a communication to twenty men and women of culture and position, requesting each of them to furnish me with a list of ten books which they had read at some period of their lives, and which greatly influenced them,—contributing to the

formation of their characters, and molding their sentiments and shaping of their destinies. All responded, except one. The Bible and Shakespeare are in every list. Plutarch's Lives, Uncle Tom's Cabin, and Bunyan's Pilgrim's Progress, are named by the majority. There was an average of about two novels to the list. One list contained six novels, which was the greatest number named. Two lists, no novels at all. An Indiana poet names seven volumes of poetry. Only one book is named that was written by a skeptic. These lists I have on several occasions read to the public to their great amusement and profit. I would append them, had not several of the friends requested me not to do so. In a word, every reader may well bear upon his heart, as his guide toward right reading, that motto which one sometimes sees cut deeply in the walls of old churches: "For the greater glory of God."

CHURCHES AND CHARITABLE INSTITUTIONS
HOMES FOR THE DESTITUTE
FRESH AIR FUND
FOR CHARITY
HOSPITAL
FOR THE POOR
FOR THE FRIENDLESS
MONEY USED AND ABUSED

MONEY,—ITS USE AND ABUSE.

"For the love of money-is the root of all evil."—Tim. vi. 10.

I desire money, because I think I know the use of it. It commands labor, it gives leisure; and to give leisure to those who will employ it in the forwarding of truth is the noblest present that an individual can make to the world.—SHELLEY.

He that wants money, means, and content, is without three good friends.—SHAKESPEARE.

The desire for wealth is universal, and has been so from early times. Man was born to be rich. Washington Irving declares the almighty dollar to be an object of universal devotion throughout our land.

Emerson says: "The world is his who has money to go over it." "Whoever has a sixpence," says Carlyle, "is sovereign over all men to the extent of that sixpence, commands cooks to feed him, philosophers to teach him, kings to guard over him to the extent of that sixpence." "Money makes the mare go." Money is a motive power of great force among men.

In the home it will enable one to have a comfortable house to live in; good food to eat; sweet water to drink; becoming clothes to wear; good fuel to burn; good books to read; good beds to sleep in; good pictures to look at; good society to entertain; and a good horse to drive. Go into the busy marts of business

and thoroughfares of exchange, and it will be seen that money serves these agencies.

Go into politics, and here it is too often the power that controls votes, legislation and judiciaries. Go on a voyage, and it will give you a passport to mountains, resorts, galleries, libraries, arsenals, manufactories, observatories, botanical and zoological gardens.

Go among the things that corrupt society and disgrace men, and money is there as the great agency to promote evil.

Go into the realms of progress, and here it is seen to be a means of education, and marks one of the great differences between the savage and civilized nations.

Go into the world of charity, and there money is the agency that builds hospitals, establishes reform schools, builds asylums, founds colleges, supports missionaries, and pays church debts. "Knowledge is power," and so is money. He who has it has everything that it can purchase.

Money is a motive to action. Mr. Clark says: "The love of money is a motive to prudence, economy, industry, and skill. It develops the powers of observation, thought, care, patience, perseverance and exactitude." The effort required to make money is of itself an education. It disciplines man in self-denial and temperance. It makes man thoughtful and provident for the future. The education and discipline which business gives to a man is, in many respects, greater than that which can be obtained in the same length of time in schools and colleges.

THE MAKING AND SAVING OF MONEY.

It is thought by some that riches and religion are incompatible. Such condemn every institution according to its tendency to increase wealth. How inconsistent are these disclaimers,—they are very anxious to secure wealth, anxious for the prosperity of the country, and anxious for a flourishing condition of crops, agriculture, commerce and manufacture. It is evident that wealth and religion are compatible when we consider that the world was made for man, that the practice of Christianity tends to wealth, and that the richest nations of the world,—the nations that have the most dignity, the best food, the richest garments, the best harbors, the most comfortable homes, and the greatest number of railroads—are the Christian nations. Beecher declares that his conception of the Christian man is amplitude and not poverty. Adams represented riches as the stairs whereby men climb up into the height of dignity.

Making Money.—The accumulation of wealth is a legitimate object. They only question is which are the proper and which the improper methods? Emerson says: "He is no whole man, until he knows how to earn a blameless livelihood. Society is barbarous, until every industrious man can get his living without dishonest customs." The man who spends his labor in doing that which adds no value to life and no virtue to character is doing an illegitimate business. The gambler who covets another man's money and plays for it; the man who sells poor articles for good ones; the man who adulterates food; the doctor who gives people medicines which do them no good; the

author whose writings corrupt the heart; the politician who buys votes; the officer who accepts bribes; the man who sells poisonous liquors to destroy the peace of families; and the man who grows rich by tricks of trade and speculation, are unproductive laborers, who are making money by improper methods, receiving corrupted money, and adding nothing noble to manhood. Such men are cunning and adroit. Their tricks, smartness, and games may endure for a night, but truth cometh in the morning, when the wood, hay, and stubble shall be burned up with an unquenchable fire.

Proper Methods.—All industry that adds to the real worth and wealth of the community is proper. Those who labor to produce the comforts and conveniences of the home, those who write books, paint pictures, deliver lectures, teach scholars, dispense justice, and improve morals; those who labor in shops, factories, offices, stores, and upon farms, are productive laborers; they are adding virtue to manhood; they earn their living; their wealth comes by pluck and perseverence in legitimate business. Let no man blush who has an honorable calling. Bishop Hall said: "Sweet is the destiny of all trades, whether of the brow or of the mind." Bacon says: "The gains of ordinary trades and vocations are honest and furthered by two things, diligence and a good name."

Common sense is essential in the making of money. He who possesses common sense knows that for every effect there is an adequate cause; he knows the value of a dollar, and how much bread and butter it represents. His common sense teaches him that all honest labor has a sure reward, "that diligence is the mother of good luck," that it is "better to go to bed supperless

than to rise in debt," and that "the best use of money is to pay debts with it."

Sticking to business is essential to the making of money. Let the man who has found out his business relieve himself of squandering time and money on other objects. Too much energy is spent out of the line of one's career. Emerson declares that "the crime which bankrupts men and states is job work,—declining from your main design, to serve a turn here and there. Nothing is beneath you if it is in the direction of your life. Nothing is great or desirable if it is off from that. Society can never prosper until every man does that which he was created to do." I verily believe that the majority of men who fail in business are broken up because of speculation, and "dilly dallying" in outside schemes, instead of sticking to their chosen business.

SAVING MONEY.

"Economy," says Cicero, "is of itself a great revenue." Economy implies regularity, prudence, good management, and the avoidance of waste.

Economy saves from poverty. While there is no disgrace in honest poverty, yet Americans ought to be ashamed of being poor except in cases of misfortune. In many instances men deserve blame for being poor. Many are poor because they have not been economical. Good financial conditions are just as attainable as good intellectual and moral conditions. Poverty is inconvenient. It is a great enemy to human happiness. It prevents one from doing a great deal of good. No man can help others who wants help himself. Now as economy saves from poverty it is every man's bounden duty to practice it.

Economy saves from debt. It is hard for the debtor to be truthful; he has to frame excuses to his creditor for the postponement of the payments due him. "Who goes a borrowing goes a sorrowing." Many a good man has been ruined by debt. The man who gets so deeply in debt as never to be able to extricate himself, can never be happy. As economy is a barrier against debt, it should be practiced.

Economy increases the comforts of life. Comfort in worldly circumstances is a condition which every man is justified in striving to attain.

Economy enables one to subsist during a period of sickness or when out of employment.

Economy gives to a man a degree of respectability and independence that is worthy of consideration. Self help and independence have done much to make the Anglo Saxon the leading race for a thousand years. The man who has a little ahead can deal on equal terms with men in any condition. Men who live from hand to mouth must necessarily be helpless, at the mercy of others, and during commercial crises they must go to the wall. Independence is one of the grand objects of every man of spirit. A little store of savings not only barricades against want, but gives a man a footing which enables him to live in cheerfulness and maintain his personal dignity, respect and freedom.

Economy provides for the future. Those who spend their gains recklessly are plunged into misery during adverse times. Those who spend extravagantly during early age generally are in want during old age. A large proportion of men do not provide for the future; they forget the past, and think only of the present. They preserve nothing, but spend all they earn. They nei-

ther provide for themselves nor their families. They are always poor and near destitution. Many laboring men are improvident for the future. Many of our American workmen earn more money than our professional men, and yet they are always poor. This is because they are thoughtless, and fail during prosperous times "to lay up for the rainy day" which is sure to come.

Economy secures an education and comfort for the family. Every man ought to have a family dependent on him, and he should have a degree of pride in keeping them above want and in providing for their physical, mental and moral welfare in the future.

Many men die without leaving sufficient money, or its equivalent, to pay their debts or to give themselves a decent burial; in this land of plenty this should not be. The man who passes out of the world in such a condition, has been a financial failure.

There are some considerations concerning the saving of money which all should take into account.

No one should ever be ashamed of small savings. "Take care of pennies, and the dollars will take care of themselves." But few people know the power of pennies. They think that the rich accumulated their wealth in great sums rather than by saving in small amounts. They think it a small business to earn and save a penny. They see no wealth in pennies. They can not think of fighting poverty with the pennies. The Ragged Schools of England have penny banks connected with them, and it is a fact, that in one year over forty-four thousand dollars was deposited in one of these penny banks by the ragged school boys. It is claimed that the penny banks of England have influenced many thousands of people to practice an

economy sufficient to insure independence and comfort in old age. The first penny saved is a step in the world. "A penny in the purse is better than a friend at court." It has been ascertained that there is less want and more independence amongst those laboring men who, receiving small wages, deposit a portion of the same, than amongst those who receive large wages and make no deposits. I know of a laboring man who for a period of ten years saved nothing, and on being prevailed upon to become a depositor he accumulated a sufficient amount in five years to buy a lot on which he built a cottage.

In order to save, men must live within their means. Too many people live up all that they make, and consequently they have nothing for sickness and old age. It would be well for everybody to do as did Washington; he scrutinized the smallest expenditures of his household, and lived honestly within his income; this he did even when president. John McDonough, a New Orleans millionaire, had a motto: "Never give out that which does not first come in."

THE TEMPTATIONS OF RICHES.

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Bacon says: "As the baggage is to an army, so riches is to virtue; it can not be spared or left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory." All great

gifts have their dangers. If those who possess wealth are beset with many temptations, so are those who possess position and influence. Knowledge, strength, beauty, and skill may all be abused; so may riches.

Riches expose to envy and hatred. Prosperity is an eye-sore to many. The full orchard is coveted. The rich heiress has many suitors. A man of wealth becomes a prey to all the birds around him. History tells us of many assassinations of princes, and undermings and poisonings of rich and great men. It was envy that drew the blood of Cæser and banished Cicero. Men who possess wealth must feel the stroke of the envy and malice of men's tongues. Naboth was impeached because of his spacious vineyard. Armies seldom invade poor countries. Thieves attack rich men. Recently demands for money have been made of several of the richest men of our country, accompanied with threats of violence if they were not granted. When the condition of society has come to such a pass that rich men fall a sacrifice to the base suspicions and cruelties of wicked men, there is but little happiness and security in being rich.

Riches obscure spiritual sight. Too long a period of fair weather creates such a superabundance of dust that we sigh for a shower. So prosperity, long continued, breeds a plague of dust that blinds the spiritual sight. It is then that a shower or two of grief comes as a mighty blessing. A Christian making money fast is a man in a cloud of dust; it will fill his eyes if he be not careful.

Too much worldly favor has weakened and relaxed the nerves of many a Christian. Those who are occupied with worldly affairs should pause to look to their

spiritual welfare, lest their souls become enfeebled. When Satan finds men entangled in the things of the world, his access to them is as easy as that of the spider to the fly entangled in his web. Books tells us that where one thousand are destroyed by the world's frowns, ten thousand are destroyed by the world's smiles. The world, siren like, sings and sinks us; it kisses and betrays us, like Judas; it kisses and smites us under the fifth rib, like Joab. A great estate has been the thief that robbed many a man of heaven. Adam in Paradise was overcome, while Job on the dunghill was a conqueror. Dives, faring sumptuously every day, was lost, while Lazarus the beggar was saved.

Riches tempt to forget God. Moses urged the children of Israel, inflated with the increase of their flocks and herds and silver and gold, to beware lest they forget God. The love of the world frequently destroys the love of the Father. No man can serve two masters. Those who make haste to be rich do not thrive in religion. Not that greatness and religion do not agree, but we are so weak as to yield to the temptations of court, positions and wealth. Many men have so much business that they can find no time to commune with God. No man should so fill his head and heart with the things of this life as to crowd out God. That man is richest who has the greatest love for God, and not the greatest estate. Smyrna, the poorest of the seven churches, had the richest price set upon it.

Riches make men forgetful of death. It is a hard thing for rich men to remember death. They have no leisure to think of it, and before they are aware they stumble into it. Silver and gold may intercept the rich man's sight of death, but they can not intercept

death's sight of the rich man. They may buy honors and offices and friends, but they can not assuage grief, thrust out care, cure disease, suspend death, prevent hell, nor bribe Satan. Sickness besieges the rich man, fevers consume him, and death summons him, just the same as the poor man. His wealth is helpless in the sight of death. Fine equipages and luxurious tables can not stay the king of terrors. Let the rich take care lest they be so occupied with their prosperity that they forget the one event which happeneth to all, and so forgetting, be unprepared for it.

Riches promote vanity. Paul told Timothy to "charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy." Prosperity makes most men proud, insolent, and forgetful of God. It extinguishes the spark of love and cools the heat of zeal. Many a poor good man has shot up, mushroom like, in a single year, and in so doing found his heart swelled with his prosperity.

Riches tempt men to substitute wealth for character. "There is that maketh himself rich that hath nothing: there is that maketh himself poor, yet hath great riches." No man should pride himself on what he has, but on what he is. No man's reputation should be measured by the acre. If a man is loved for what he has, it is a poor love. We should honor no man because he is well clothed and well fed. It is common for some men to value their neighbors by their bank account and real estate, but there are thousands of examples which could be cited of men who possess great wealth and corrupt hearts. Those who possess an ex-

orbitant desire for wealth would do well to remember that—

1. *Riches do not secure happiness.* A golden crown can not cure the headache; a velvet slipper can not ease the gout; a purple robe can not allay the burning fever; a sumptuous feast can not cure the dyspepsia; a bag of gold can not secure domestic peace, nor stay the hand of sorrow and care. Wealth can not purchase health, genius, knowledge, character, friendship, or love. The richest men are by no means the happiest men. Not the external things make men happy.

2. *Riches are uncertain.* We are told that they make themselves wings and fly away as an eagle toward Heaven. Those possessed of riches shall soon be deprived of them. Fire may consume them; thieves may steal them; servants may embezzle them; a bad debtor may borrow them; death will surely distribute them. They are like a tale, a dream, a shadow, a thought. In a thousand ways they take wings and fly away. Yesterday Job was the richest man in the East; to-day he has become so needy that he has gone into the proverb, "As poor as Job." Saladin, a Turkish emporer, lying at the point of death after many victories, commanded that a white sheet should be borne before him to his grave with this proclamation: "These are the only spoils which Saladin carrieth away with him of all his triumphant victories, of all the riches and realm that he had, now nothing at all is left but this sheet."

Jonah's gourd was an arbor to him one day, and the next it wilted to the earth. So it is with wealth. It is full of pomp, show, and vanity one day, and the next, the place thereof knoweth it no more. When

men die they carry away nothing. A legend tells us that when Alexander the Great was carried to the grave, his hands were left outside the bier, that all men might see them, and might see that they were empty; that they might see that though he had subdued kings and conquered the world, he could retain no portion of the treasures. How true the words, "We brought nothing into the world, and it is certain that we can carry nothing out of it."

Riches give their possessors great anxiety. Wealth entails more anxiety on its possessors than does poverty. The landlord has as much trouble to secure his rent as the tenant has to pay it. Solomon tells us: "Where much is, there are many to consume it, and what hath the owner but the sight of it with his eyes."

Riches are perilous to the soul. Mr. Adams tells us: "Thorns are the shelter for serpents, and riches the den of many sins." James says: "Your riches are corrupted and your garments are moth eaten, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." To the exorbitant love of riches we trace the apostasy of Demas, the perfidy of Judas, the lie of Ananias and Saphira, and the destruction of Naboth and Jezebel. Therefore be on your guard, watch and pray, lest in your love for money you fall into divers temptations which ruin the soul. Would you rid yourself of this desire? Cultivate a higher love; a love which will drive out the love of money; the love of art and desire for knowledge. The zeal for religion will expel the greed of gain. Agassiz refused large offers for his services, because he could not afford the time.

Turner refused a high price for his pictures, because he loved them more than he did money. Paul loved his religion too much to offer Felix a bribe to release him.

Old Humphrey, in speaking of riches being a curse as well as a blessing says: "I was walking through an orchard looking about, when I saw a low tree laden more heavily with fruit than the rest. On a nearer examination it appeared that the tree had been dragged to the very earth, and broken by the weight of its treasure. 'O,' said I, gazing on the tree, 'here lies one who has been ruined by his riches.' In another part of my walk I came up with a shepherd, who was lamenting the loss of a sheep that lay mangled and dead at his feet. On inquiry about the matter, he told me that a strange dog had attacked the flock, that the rest of the sheep had got away through a hole in the fence hedge, but that the ram now dead had more wool on his back than the rest, and the thorns of the hedge held him fast till the dog had worried him. 'Here is another,' said I, 'ruined by his riches.' When I see so many rich people, as I do, caring so much for their bodies and so little for their souls, I pity them from the bottom of my heart, and sometimes think that there are as many ruined by riches as by poverty. The prayer will suit you, perhaps, as well as it does me. 'Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of God in vain.'"

MONEY ABUSED AND MISUSED.

"Money is the root of all evil." That is, the exorbitant love of money and the bad use of it is the root of all evil, or much evil. Money is good or bad according as it sought and used. It may be used wisely or unwisely: lavished foolishly, or hoarded meanly; it may be wasted in vice, or bestowed in charity.

Selfishness.—Money is misusued when it is made and spent wholly for self; those who use all their means to keep up appearances, live in style, support gay equipages and give costly entertainments, are living for selfish purposes, and asking others to minister to their ends. The world is no better for their having lived in it.

Drink —I am quite certain that the wage workers of our country pay a larger tax for drink than they pay to the government. Drink is incompatible with economy, decency, and wealth. The good book tells us that the drunkard shall come to poverty. A moderate use of stimulants clouds the intellect and creates a feeling of recklessness. Those who drink are sure to lose their money and the respect and confidence of their fellow-men. All money spent for drink, and upon the lusts and other dissipations, is worse than wasted. And all who are running such a course are on the sure road to poverty and disgrace.

Style and Appearance.—The man of economy must pay no attention to appearance. He must leave to others the formalities and decorations of life. Middle class people spend their fortunes in keeping up style and in keeping up with their neighbors. The ignoble ambition to dazzle others with dress, and to occupy a

front seat in the social amphitheater, creates a dreadful waste of money. Such people have not the courage to live as in their true condition of life, neither have they the patience to wait till they are better able to support better things.

Extravagance.—In many of our common homes there is a vast amount thrown away uselessly. Oh, what extravagance is exhibited in the dress and on the tables of many common people. Sufficient is here wasted by some families to form the basis of a fortune in after life.

Tobacco.—The working classes of our country spend six hundred million dollars every year for tobacco. This wasteful and pernicious expenditure would enable them to start hundreds of cotton mills, coal mines, iron works, and weaving looms on their own account, or it would buy modest homes for three hundred thousand families. No one can dispute these facts.

There is sufficient money spent in this country every year for things which are useless, yea, which are positively detrimental, to furnish good food, clothes and shelter to every destitute man, woman and child in the world. All money that is spent in gambling, drink, tobacco, and brothels, is badly spent. The average man addicted to any one of these habits could in five years save at least five hundred dollars, and combining his earnings with twenty others similarly disposed, have ten thousand dollars for the purpose of starting some business in which they are experts.

MONEY WISELY USED.

It requires more tact and prudence to use money than to make it; or let us put it this way—it requires

more sense to know how to save money than to make it, and more sense to know how to use it than to save it. Not every man who has the talent to collect money has the talent to wisely spend it. I have seen rich men stand helpless before their fortunes, because they did not know how to use them for the happiness of their fellow-men. The proper use of money should be taught to every youth, it should be a habit early formed. With this in view, everybody should have the uncontrolled use of a little money; they should be taught how to use it well, and then not required to render an account for every cent of it as some men require their wives to do. Many men give their wives and children only sufficient to purchase the necessaries of life; they never give them a cent to spend at their own discretion. The value of money depends on the use we make of it.

Money Used for Benevolent Purposes.—All benevolent acts require time and thought. All money should be judiciously bestowed. Giving money may be like pouring water on the sand. In helping men it should be done so as not to take away their self-respect and self-chance. Goethe said: "Nobody should be rich but those who understand it;" and I would add, how to use it for the good of the race. For if wealth is enjoyed alone, its reward is lost. If it is enjoyed jointly, it is like imparted knowledge, it doubly blesses. It blesses him that gives and him that receives. We are told that "the liberal soul shall be made fat." "Give, and it shall be given unto you." It is our duty to give sympathy, thought, counsel, love, prayer and wealth, if we have it. It is far better to give while living than to wait till death. I can see no good reason why

men should not enjoy the reputation of being generous while living. There is no opportunity to give in the grave. Heirs may spend recklessly; if so, they should have no more. Why give a man a dagger with which to kill himself?

Instead of giving to tramps and beggars on the street, it is better to give to societies which employ persons to visit those who are in want at their own houses, and provide work for those who are unemployed, homes for the aged, hospitals for the sick, and reform schools for those who need them. All money that is given to schools, asylums and churches, as a rule, is well bestowed. Those who can afford to do so should in some way help to feed the hungry mouths and to clothe the naked and shivering bodies. That man is a philanthropist who helps a poor boy through a college, or supports a missionary in a foreign field. Men who use their wealth in such a manner live on and on for generations to come. More than one man of wealth, realizing that the silver and gold are God's, and that we are bought with a price, has opened his heart in many good works. Such a man was George Peabody, who devoted a large part of his wealth to bettering the condition of the poor of England. His expenditure brought him universal respect and good will. Wherever he went he was the object of admiration and honor. Benjamin Franklin, John Jay, John Marshall, William E. Dodge, and Peter Cooper are examples of men who had right notions of riches, and who used them as the means of doing good. If all rich men would do as they did, all the envy, jealousy, and hatred of the poor toward the rich would vanish from society. Tweed and Arnold had not the right

notions of money, and consequently they betrayed their trusts and country. They were willing to bribe and to be bribed, and so their names stand as monuments of shame and disgrace.

CONCLUSION.

In the financial world, as well as in the intellectual and moral world, we reap what we sow. Industry has its reward. The man of economy is secure against want. The spendthrift sows to the wind and reaps the whirlwind. The selfish man, the miser, reaps annoyance and trouble. The man of benevolence and generosity reaps a harvest of self-respect and esteem from his fellow-men, and has hope of a more glorious reward at the resurrection of the just; for we are told that they who invite to their feast the lame, the halt, and the poor shall be rewarded at the last great day.

Youth is the time to begin to make and save. Unless the habit of saving is formed with the first use of money, no one can expect to become a financier in after life. Habits of improvidence and carelessness are seldom reformed. As a man begins in these, he continues. As the boy begins with the use of pennies, the man continues with the use of dollars. Every youth should begin with right ideas of money making and saving. It is manly to set out in an honorable calling with a view to becoming an independent actor among men. It is manly to cultivate those business qualities that make a man a success in life. The man who is not a success here is not a whole man. He who does not manage his own affairs well is not considered able to manage the affairs of God's house. This is one of the requirements of an elder.

Judgment.—We are all stewards, and shall be called to render an account for the use we have made of our money and saving talents. If we have wasted our time, abused our bodies, and squandered our money, we shall sooner or later see it. This is the principle taught in the parable of the pounds and talents. Unto him that hath it shall be given. Thou hast been faithful over a few things: I will make thee ruler over many things. Thou hast well used five talents: I will make thee a ruler over five cities. Oh, if you want to have the wealth of eternity in thy right hand, and riches and honor in thy left hand, use wisely your money-making, saving and using talents. If you would possess that inheritance that is incorruptible, that fadeth not away, and that can not be stolen by thieves nor corrupted by time, give of your means to elevate and better humanity, and to carry the gospel of love, peace, and pardon to the outcast, poor, and needy. Whatever you do, do it for the glory of God.

TIME WASTED AND IMPROVED
MAP OF INDIA

TIME,—WASTED AND IMPROVED.

Redeem the time, because the days are evil.—PAUL, (Eph. v. 16.)

I wasted time, and now doth time waste me.—SHAKESPEARE.

Time wasted is existence: used, is life.—DR. YOUNG.

Let me, therefore, live as if every moment were to be my last.—SENECA.

For who knows most, him loss of time most grieves.—DANTE.

Lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone forever.—SMILES.

Time comes alike to all. All are living in the mighty present. No man can get a minute ahead, or fall a minute behind. Genius and energy can not gain a second of time on dullness and laziness. The same moment arrives simultaneously to all the inhabitants of the earth. We are all living in the great to-day.

We shall consider time as that portion of existence allotted to man upon the earth—the present life. Some one has said that time is money. But it is more than money. It is self-culture, success, character, power. Men are what they are by virtue of the use they make of time. Fuller realized this when he said: "Make use of time as thou valuest eternity." Let us first consider waste of time.

WASTED TIME.

Time wasted is the curse of many a life. The desire for society, the love of frolic, and the fondness for worldly amusements cripple the energies and dissipate the valuable time of many a youth. Samuel Smiles, speaking of the economical use of time, declares: "An hour wasted daily in trifles or in indolence would, if devoted to self improvement, make an ignorant man wise in a few years, and employed in good works would make his life fruitful, and death a harvest of good deeds. Fifteen minutes a day devoted to self improvement will be felt at the end of the year." "The clock upbraids me," says Shakespeare, "with the waste of time." Chesterfield wrote to his son: "Every moment you now lose is so much character and advantage lost, as, on the other hand, every moment you now employ usefully is so much time wisely laid out at prodigious interest." Know the value of time; snatch, sieze, and enjoy every moment of it. One of Poor Richard's maxims is: "Dost thou love life? then do not squandor time, for that is the stuff that life is made of."

The young do not know the value of time; consequently, they are extravagant in the use of it. The aged are seldom spendthrift of time or money. They number their days. They realize how short time is. "The two ends of life are like the two ends of an opera glass. From one end it looks very long, and from the other very short." Many a youth takes no note of time until much of it is lost. Juvenal says:—

> "The noiseless foot of time steals swiftly by,
> And ere we dream of manhood, age is nigh."

One of the most liberal estimates of the period allotted to human life is three score years and ten. Many pass away before they are half so old. But for the sake of argument, suppose that all live till the ripe age of seventy. "At that rate you of twenty will have 18,250 days; you of twenty-five will have 16,425 days; you of thirty, 14,600 days; you of forty, 10,950 days. That is your capital, but it is capital to which you can not add. it draws no interest; you live on the principal." Much of this principal must be used for comparatively nothing. One third to sleep; nearly one third to eating, drinking, bathing, dressing, and other demands of nature. A great deal goes to sickness. Thus for the important duties of life we have but very little time. No wonder, then, there is no treasure so precious, and no waste so ruinous. Seneca realized the value of time: "It is a virtue to be covetous of time." And Faust, when he said: "Are you in earnest? Sieze this very minute." Sir William Jones considered "time as a treasure decreasing every night; and that which every day diminishes soon perishes forever." Time lost can not be regained, and there is nothing of so much value of which there is so much lost. Some one records having seen the following notice. "Lost,—somewhere between sunrise and sunset, two golden hours, each set with sixty diamond moments. No reward is offered for their recovery, for they are lost forever." Wealth may be restored; friends reconciled; health regained; reputation redeemed. But the golden hours which are lost will never come back. The days and years which are past will not return. Much time is wasted in

Idleness.—"Idleness," says Jeremiah Taylor, "is

the greatest prodigality in the world; it throws away that which is invaluable in respect of its present use, and irreparable when it is past, to be recovered by no power of art or nature." Some one wrote a satirical poem in which the devil is represented as fishing for men, and adapting his baits to the temperament and taste of his prey. But the idlers were the easiest victims, because they swallowed even the naked hook. The mind of the idler recoils upon itself. Luther observes that "the human heart is like a mill-stone in a mill; when you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat, it will grind on and grind itself away." God pity the man who has nothing to do—nothing to do where others find so much to do; so many opportunities for usefulness; so many pleas for help; so many mouths to feed; so many souls to save; and so much to learn. Much time is wasted by—

Procrastination.—This is called the thief of time.

> "Do not tell me of to-morrow,—
> There is much to do to-day,
> That can never be accomplished
> If we throw the hours away."

It is not wise to defer till to-morrow what can be done to-day. As regards the important duties of life, it would be well for all to engrave upon the tablets of their hearts: "Now is the acceptable time, now is the day of salvation." Much time is wasted in—

Sleep.—This is a thief that steals a great deal of time. While some people can not secure sufficient sleep for their health, on account of bodily infirmities, yet others sleep entirely too much. Eight or nine hours per day is all the sleep that is needed. Those who

oversleep can not keep the world awake. Those who take more sleep than nature requires, and who waste time that should be given to important duties, would do well to remember to take Shakespeare's rebuke; "Shake off this downy sleep, death's counterfeit, and look on death itself." Thomson says,—

> "Is there aught in sleep can charm the wise,
> To lie in dead oblivion, losing half
> The fleeting moments of too short a life?
> Who would in such a gloomy state remain
> Longer than nature craves?"

Much time is wasted in—

Loafing.—This is bad business It leads to disreputable society, and is a prodigious waste of time. Millions of hours are squandered, worse than squandered, every year around hotel corridors, in brothels, in saloons, in gambling houses, and upon the street corners. Besides wasting time, the loafer is a nuisance. He occupies room which should be given to respectable people; he fills the store with fumes of tobacco; he tells indecent yarns for gawky youth to laugh at; he manufactures slander; he stares indecorously at ladies; he is a stumbling block on the street; and further, he creates discontent in the hearts of those who work.

Much time is wasted in—

Worldly Amusements.—A certain amount of time may be wisely spent in innocent and rational amusements, in social and in family intercourse. Games of certain kinds will aid in keeping the body in health and the spirits refreshed. When, after a period of hard work, people deserve recreation, then earnest play is not a waste of time. But entirely too much time is given to amusements, which should be a relish and not

a food. Too many make them the *summum bonum* of life. They would make their dinner of sweetmeats. They live from day to day either in the remembrance, or in actual participation, or in prospect of some amusement. This is poor life and dreadful waste of time. Those who live for amusements seldom do anything creditable to themselves or of much worth to humanity. The Epicurian says: "Let us eat and drink, for to-morrow we die." Time is too short to spend in reckless enjoyment. There are important duties which require time, and which should not be neglected for the dance or other trivial pastimes. Thus we have seen that much time is wasted in idleness, procrastination, sleep, loafing and worldly amusements. These are the thieves which steal time. Young men and women who speak of killing or squandering time, do it in one of these unprofitable ways. Those who are guilty of thus spending time would do well to take some account of their years, to remember that each day is a little life, that the moments that they forego eternity itself can not retrieve, and that had others the time which they are wasting, they would enrich the world with their philanthropy and knowledge.

TIME IMPROVED.

Time is of much more value to some people than to others. One year of the thought, faith, and generosity of some people is equal to the whole life of others. Some have not time enough, while others have time to spare. To some the hours are fraught with thought and feeling, while to others they pass idly by. Some make every hour a blessing, while others make every

hour a curse to humanity. There are various ways of improving time.—

Doing Good.—No man can give too much time to doing good. There is so much ignorance, sorrow and sin in the world, that all time is profitably spent which is devoted to making men wiser and happier, and in leading them to God. Those who visit the sick, clothe the naked, feed the hungry, change a city into a kingdom, and make two blades of grass grow where only one grew, are profitably and wisely employing their time. It is not the longest life that is the fullest. Raphael died when he was thirty-seven, and he seems to have done as much by his genius and industry as those sculptors who lived to a ripe old age. Mozart died when he was thirty-six. He did so much for the world in that short time, that no one asked how many years he lived. St. Paul's life seems much longer than Methuselah's. Jesus lived only thirty-three years. In three years he gave to the world a new religion which has been a blessing to the nations of the earth. Those who crowd their lives full of good deeds, who make every day and hour tell with noble, honorable work, are profitably employing their time. Therefore, a life of action is the one that lasts the longest, the one most to be coveted, and the one most wisely lived.

Self-Culture.—No man can have a cultivated intellect unless he sets a high estimate upon time. Therefore, all men of culture make a wise use of time. The man who improves his mental faculties is capable of enjoying much more than he who does not. He who lives in communion with the great and good minds of the earth can not be mean at heart. If you would make yourself familiar with the literature and history

of the world, if you would understand something about the rocks, plants and stars, you must use your moments, and consider every one of them lost that could be more profitably employed. Knowledge is nothing but a wise use of time.

Religion.—No man can give too much time to his own salvation. I anticipate that when we reach the other world, where we can duly weigh an hour, we shall realize that religion is the only object worth the time of the inhabitants of the earth. As it affects our salvation, time is of more value than gold or silver. Elizabeth, the celebrated queen, exclaimed on her death-bed: "My kingdom for an hour of time!" She had not wasted her time, as respects earthly things. She was so fond of study that she would rise early and spend a part of the morning in reading. She could speak and write five different languages. It was said that she knew as much as any man in her kingdom. I presume she wanted time to get ready for heaven, as she had not attended to her soul as she should have done. She desired time to repent, to pray for redeeming mercy, and to prepare for heaven. As religion keeps the mind and heart young, makes every day dawn with beauty, makes every year come with a new charm, makes old age bright and death happy, and opens the portals to a heavenly life, we would say that all the time spent in this direction is wisely used. Those improve time who—

Do well whatever is worth doing.—There is time enough for all that is to be done. It is better to do a single thing well than to do many things imperfectly. It is better to read one book thoroughly, than many superficially. The most terrible thinker and scholar is

the man of one book. The man who knows all about the Bible or Shakespeare is a highly accomplished man. It is better to be a master of one trade or profession then to be "a jack of all trades" or professions. There is plenty of time to learn and carry to success any honorable business or profession. Half prepared men are cheats. There is time for a complete education and preparation for life. Those who are half equipped are lame and halt. Those who succeed in life take hold of the duty nearest at hand and do it well. The other duties fall into line and are discharged one by one, Whether you work, play, or study, let it be done squarely, cleanly and thoroughly. Too much time is wasted in doing too many things, reading too many books, seeing too many people, and talking too much; therefore nothing is well done, well read, no one well known, and nothing said that is worth hearing. There is ample time to do well all that needs to be done. Therefore while you do it with your might take time to do it well. One good action well done, one generous deed well performed, one book well read, one year rightly lived, will brighten the whole life, fill the mind with pleasant recollections, and be a stimulus to do and to dare in the future.

CONSIDERATIONS WHICH INCITE TO THE PROPER EMPLOY- OF TIME.

1. *Its Brevity.*—The Psalmist says: "So teach us to number our days that we may apply our hearts unto wisdom." He desired God to give him a right sense of the shortness of life, that he might profitably employ time. "One generation passeth away, and another cometh." "The world passeth away and the

desire thereof." It is but a span from the cradle to the grave; but a step from infancy to old age. No man has a lease on life. His days are numbered. Man born of woman is of but few days. The brevity of life, therefore, we offer as a motive to impel to right improvement.

2. *The Work to be Done.*—Education to be secured; business to be chosen and conducted; a home to be established; a family to be reared; a just government to be maintained; the poor to be helped; the ignorant to be educated; the gospel of Christ to be preached; and divine life to be put into the soul.

3. *Opportunities and Advantages.*—In nearly every community the young have access to one or more libraries which contain the best literature of the world. In nearly every city there are galleries which contain beautiful productions of art; botanical gardens, where the sweetest of flowers bloom in beauty; zoological gardens, where the animals of all nations can be seen; geological collections, where the curious and antiquated specimens, exquisite gems and coins can be examined; observatories, from which the heavens can be viewed; and lecture courses of all sorts, which can be attended, to the improvement of the mind. No one need complain of not having an opportunity to improve his time when there are a thousand open doors welcoming him to come and learn of the air, the water, the earth, the heavens. Wisely did Arthur Helps say: "Go away, man; learn something, do something, understand something, and let me hear nothing more of your dullness.

4. *Keep the Old, Accept the New.*—Mr. Clark tells us: "There are two kinds of men who can make no pro-

gress,—the conservative, who is so conservative as not to accept the new births of time; and the radical, who is so radical as to drop the old truth in order to take the new one."

The eyes should neither be shut, nor the ears closed, nor the heart hardened against new truths. The manner in which this is done is typified by a friend of Galileo's who would not look through the telescope to see the satellites of Jupiter, because he claimed that there ought to be no satellites there. "Look and see them," said Galileo. "I will not look," retorted the other "what is the use of looking? I know that there are none there." True progress clings to all old truth and accepts all new truth. In order to make the right use of time, the eye and the ear must be open to the acceptance of knowledge.

5. *The Desire to Live Over the Past.*—Ah, if we could only go back and live the past over again, what mistakes would be corrected, what sins blotted out, what changes wrought. The desire of many a heart is expressed in the wish,

> "Backward, roll backward, Time, in your flight,
> Make me a child again just for to-night."

Mirabeau said, if he had been a better man and had made a better use of time, that he would have saved France. If some angel would come and say, "You may be as you were a year ago, before that fatal crime was committed; before that terrible mistake was made; before that opportunity came which you threw away and lost forever; before that dear friend was taken from you by death, so that you could have shown him the love you felt in your heart, but neglected to manifest in action," would not this be a wonderful gift, and

help to brighten your lives? In the light, therefore, of these desires to live over life and blot out its evils, should you not be encouraged to redeem the time in the future? But oh! past time is gone and can not be recalled. Wealth, desires, prayers, repentance, sighing, nothing can reclaim it and make it ours to live over again.

6. *The Permanency of Results.*—All that you have done is done forever, all that you have omitted is omitted forever. The good and bad actions are sealed up and can not be recalled. With a powerful grasp time seizes and retains everything that passes within its irresistible embrace. We do not understand our past until it is gone. We now look back at our youth, with its opportunities and its joys and sorrows, as a real inheritance. Its sacred lessons, its pure affections, its terrible mistakes, we now consider as something that was real and that can not be annihilated. The past is gone, but its warnings and lessons are ours. Whether the past has been one of uncontrolled or subdued passion, one of wasted or improved time, its results are inexorable and permanent. Considering, then, that all we do, whether it be good or evil, stands in the past as an imperishable monument, to please or fret our present, to make our recollections glad or sad, to inspire us to deeds of honor or dishonor, and to meet us at every step in life, at the grave and at judgment, should we not be impelled to improve our present moments as they are gliding into the past?

7. *The Lives of Great Men.*—Those who attain eminence or excellence are those who economize time. Barrett says: "Other thing being equal, he who best weighs the hour, best spends the hour. Other things

being equal, men are successful as they value time." Those who benefit the world by their wisdom and their country by their patriotism are those who make the best possible use of every minute. It is wonderful what men have done by working up the odds and ends of time. Macaulay learned German on a sea voyage. Dr. Abercrombie wrote many valuable books with a lead pencil while visiting his patients. Dr. Good translated Lucretius while riding in his carriage in the streets of London. Dr. Darwin composed nearly all his works while driving from house to house in the country. Rev. Hale wrote his contemplations while traveling on a circuit. Prof. Burney learned French and Italian while traveling on horseback from one music pupil to another. Madam D'Genlis composed several of her charming volumes while waiting for the princess to whom she gave music lessons. One of the great chancellors of France wrote a book in the successive intervals of waiting for dinner. Mr. Fulton invented the steamboat, and Morse the telegraph, with the fragments of time. Thus we see the very odds and ends of time may be worked up into results of the greatest value An hour profitably employed every day yields valuable results in course of years. One's life-time is short, but the amount that can be accomplished in it is remarkable. Sir William Hamilton read ten thousand books, and made marginal notes upon them. Hugh Miller wrote a library of science. St. Paul in about thirty years preached the gospel and planted churches over the whole civilized world. Francis Xavier during his lifetime baptized a hundred thousand converts. John Wesley in the course of his life preached more than forty thousand sermons, and

traveled three hundred thousand miles, or nearly fifteen times the circumference of the globe. Wm. Grey, the Boston merchant, who owned at one time sixty large ships, stated that for fifty years he arose at dawn. Perhaps no man made a better use of time than Benjamin Franklin. By the wise use of it he plucked the lightning from the clouds and the scepter from the hands of George the Third. When he stood before English lords in council, the object of abuse and ridicule; when he stood in the midst of the glittering court of France, the object of praise and admiration; when he stood in the American Congress, with his calm good sense directing its counsels; and when he tried experiments with his kite and his key, he was redeeming the time and applying his heart unto wisdom. For many years Hale studied at the rate of sixteen hours a day. He became a great lawyer, philosopher, and mathmatician. Spurgeon placed a high value upon time. I have in my library between thirty and forty volumes from his pen. These few examples of men who have coined minutes into hours and hours into days serve to show what can be done in a brief space of time. All the distinguished of the world early formed the habit of gathering up the fragments of time. They were industrious from morning till night. They were faithful to their highest convictions and to the best thought which God gave to them. In this manner they changed time into life, and made every moment bring forth fruit.

8. *The Judgment.*—We shall all be called to render an account for the use to which we have put our days, weeks, and years. Upon the right employment of time depends our happiness or misery throughout

eternity. What a spectacle that will be when our generation is called to give an account for their time, when some shall say, "I dispensed justice;" some, "I promoted commerce;" some, "I labored for my children;" some, "I clothed the naked;" some "I preached the gospel;" some, "I spent my life loafing;" some, "I spent my life endeavoring to gain admirers by painting, consulting the mirror and arranging my toilet." "Hours have wings which fly up to the Father of time and carry news of our usage." "The misspents of every minute are a new record against us in Heaven." How happy is it when they carry up not only the message, but the fruits of good. Every day judges us; the acts which we put into it write letters more indelible than those carved on the pyramids of Egypt. We shall be called to render an account for all of our words and all the moments of our lives. Therefore, let us so live that we may surrender with joy and not with trembling the time that is ours. With such thoughts how can any suffer the hours to fly away empty or laden with corrupt intelligence?

IN CONCLUSION.

To Young Ladies.—Your time is as valuable to you as it is to anyone else. You are just as accountable for it as are your brothers. When you waste it you are wasting the very substance of life. Were you called now to render an account of your time, it would doubtless be an account of fashion, embroidery, ornaments, wasted hours, and good intentions. Is it not better "to wear out than to rust out?" You have ability to visit the poor, wait on the sick, teach the

ignorant, and minister unto the orphan. The duties of your lives are commensurate with their duration. Every day has its work. Time that you waste is wasted forever. Every woman born into this world has a mission to fill. Reflect upon the gracious purposes of life, and accomplish all you can. Be what you aspire to be. So live that when the bell of time sounds your funeral knell, you will depart not as the feeble sentimentalist, not as the one that idled away time, but as a cheerful Christian, who made the best possible use of time.

To Young Men.—Set a high value upon your evenings. No period of time does so much to make or ruin men as the evening. During the four evening hours—from six to ten—thousands of young men and women have been ruined. These hours are spent by many in smoking, drinking, gambling, dancing, gossiping, and excesses of all sorts. These hours make vagabonds, spendthrifts, and criminals. On the other hand, these hours wisely used have made men good and great. These hours devoted to study will in the course of ten years enable one to complete a full course of college studies, or make one a master of history or literature. What can be accomplished during these hours may be learned from the use to which they were put by some of the world's greatest men. Stephenson, the great inventor, taught himself arithmetic and mensuration at night. In early life Elihu Burritt began to study the ancient languages after his day's work was done. He spent his evenings in study as faithfully as his days in work. He was a blacksmith by trade. At the age of fifty he was familiar with almost as many languages as he

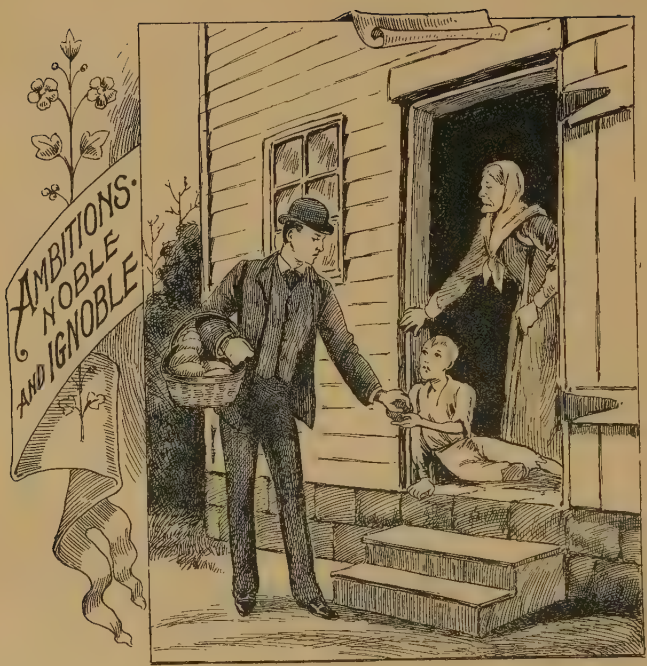
was years old. He was a blacksmith by day and a linguist by night. He became a noted lecturer, philanthropist and author. What he did, others can do. Another noted example of a man who resisted the nightly attractions and seductions of society, was Peter Cooper. At the age of seventeen he was apprenticed to coach making in New York City. He sought for a night school; as there was none in the city, he resolved, however, to utilize his evening hours in study, and thereby supply his deficiency of education. These evening hours spent in study made Peter Cooper's life rich in literature, and gave him an acquaintance with the treasures of the great minds of the earth. They were so well spent that they did much to determine his character and destiny. Benjamin Franklin consecrated his evenings to hard study and experiments, and the result was that he became an eminent statesman and scientist. Hugh Miller, the stone-mason, during the period that most young men are in the saloon or theater, trained his mind for that work which has proved so useful for himself and beneficial to man. These are but a few examples, of the many men who began their grand career of success by a wise use of their evening hours. Mr. Weaver knowingly observes: "If you know how a young man spends his evenings, you may predict with tolerable certainty the style of life he will live and the degree of his success."

To Those Who Have Wasted Time.—You have not been wisely using this God-given time. The past is gone forever; the future is yours; it is open to you, you can use it as you please, you can grasp the moments that come to you and make them yield a bounteous harvest. Why not begin now to work in such a spirit that you

may in a measure redeem your past years from their emptiness? Make your acts in the future, as far as they may, atone for the abuse of misspent years. In one of Dickens' stories we read of a man who had wasted his life and gave himself to die in the place of another during the Reign of Terror. And so by a sunset of glory he gilded a cloudy past. If your career has been a dark one, do all that is within your power to obliterate it by the overflow of your present activity and goodness. From now on, consecrate your life to devoted usefulness. Make your time yield precious fruits—in the form of something learned worthy of being known, some good principle cultivated, some good habit strengthened, some good deed done. This may seem hard to do, but if you have the will, you can do it. It is within your power to make every day blossom as as the rose and bring forth golden fruits.

To All.—In the words of Mr. Barrett: "Let me beg you to set two guards about the day, one at the morning and one at the evening. When you rise ask God to help you to spend the day, and when you go to rest, examine that day in his sight." Be up and doing. There are wrongs to be righted, abuses to be corrected, churches to be reformed, popular errors to be denounced, politics to be purged of corruption, and souls to be saved. Thousands of opportunities are open before you; the field is white unto the harvest.

> "Redeem the misspent time that's past,
> And live this day as 't were thy last."


AMBITIONS·
NOBLE
AND IGNOBLE

AMBITIONS,—NOBLE AND IGNOBLE.

A spider is proud when it has caught a fly; a man, when he has caught a poor hare; another, when he has taken a little fish in a net; another, when when he has taken wild boars; another, when he has taken bears; and another, when he has taken Sarmatians.—MARCUS AURELIUS.

While the passion of some is to shine, of some to govern, of others to accumulate, let one great passion alone influence our breasts, the passion which reason ratifies, which conscience approves, which Heaven inspires,—that of being and doing good.—ROBERT HALL.

We shall consider ambition as an eager desire to attain an object whether it be good or bad. Every man has a life to live which is everything to himself and should be of great importance to the world. The ambitions which animate the life give it color and character; they either make or unmake men; they forecast the future; they constitute the sign-boards which indicate the roads boys and men are traveling. Nearly all great men had an early ambition to engage in the work that made them famous. A youth with a deep seated ambition for a particular line of work is almost certain to be found doing that work in after life. Every body has ambitions, but between the highest and the lowest there is a vast difference. While some of these ambitions are true to our nature and lead to that which is great and good, there are others, which are false to

our nature and lead to nothing but evil. In business, an ignoble ambition seeks wealth for selfish purposes; whereas a noble ambition seeks wealth as a means to promote the welfare of man and the glory of God. In politics, an ignoble ambition makes men traitors and demagogues; whereas a noble ambition makes men patriots and worthy leaders. In religion, an ignoble ambition makes men hypocrites; whereas a noble ambition makes men Christians.

In literature, the man of ignoble ambition will cater to the baser passions of man by sensational writings; whereas the man of noble ambition will write the truth though it rebukes the lives of half his readers. An ignoble ambition is a pretense, a fiction, a stratagem. A noble ambition is a truth, a reality, a principle. The man of ignoble ambition is serpent hearted, wily tongued, courtier mannered and two-faced. The man of noble ambition is simple hearted, outspoken, kindly mannered, and open-faced. Noble and ignoble ambitions are opposites; they have nothing in common; they neither think nor act alike; the one is for self, and the other is for humanity; the one is policy, and the other is honesty; the one is for chance, the other is for merit; the one is for luck, and the other is for pluck; the one is for pleasure, and the other is for principle; the one is wrong, and the other is right; the one is the child of the devil, and the other is the child of God.

IGNOBLE AMBITIONS.

How extensive such ambitions are may be inferred from the large number of youths who go drifting through the morning of life more eager to discuss the latest prize-fight than the great questions of education,

morals and government; who are more anxious to attend some dancing party than the church, and more determined to gratify their desires and lusts than to obey the desires and commands of their parents. How influential these low ambitions are may also be inferred from the large number of men who flock with the frivolous and licentious, and contribute to the support of dens of iniquity; and who worse than waste vast sums of money, years of time and valuable talent in the saloon, gambling house, and other resorts of folly. A sharp conflict is being waged between the base and the worthy ambitions of life. Those who are ambitious to preserve the purity of our government, the freedom of our schools, the safety of our homes, and the sanctity of the church are pitted in an irrepressible conflict against those who are ambitious for ill-gotten gains, self-indulgence, and worldly pleasures.

1. *Some boys are ambitious to be rowdies.* They early adopt the manners, relate the anecdotes and engage in the sports of the rowdy. They are deluded by the coarse and vulgar flippancy of showy and turbulent men. Glitter and noise have charms for boys. For this reason many boys who have been well reared are ambitious to be circus actors, or race-horse owners. In search of cheery company, good fellow-ship and gay times, they early loiter around the saloon and loafing places, attend the theater, the base-ball game, and the parade. Such ambitions are very low, and those who are deluded by them are blinded and being led astray.

2. *The desire of superiority is an ignoble ambition.* Many a youth's notion of a man is skill and power to master. They have little or no conception of the man of mind and character. With such an ambition

deep seated, young men chafe under the restraints imposed upon them. They can not bear to see others, their inferiors in many ways, stand higher than they do. They start in life with the determination to reverse this state of things. This ambition is often quickened by education and experience. Keenly alive to the unequal distribution of positions and riches, the young man ambitious for superiority is apt to say: "I have not only the ability, but also the education necessary to the struggle. I am at the bottom of the ladder now; but I will gain the top or die in the attempt." This ambition soon develops into a master passion. As it becomes intensified, it inspires hatred and animosity between rivals and competitors. It instigates the adoption of questionable means for acquiring wealth; it strives to crush a rising aspirant, and treads upon the rights of mankind in general. There is an ambition for power when it is desired as a means to extend the sphere of one's influence and usefulness, that is commendable. The patriotic statesman and the true orator may be ambitious of power in order to silence the arguments of astute demagogues, and in order to influence the thoughts and passions of multitudes. A lawyer, or physician, or clergyman may be ambitious of excellence in his profession, solely with a view to greater usefulness. Men in every honorable profession and business may be rightly ambitious of power, power to think, to feel, to perceive, and to act in order to elevate and benefit humanity. With this in view, strength, skill, riches and eloquence may all be used as means to accomplish an end. But the desire to influence others for our own glorification is selfishness. When the desire to excel becomes an unreined ambition, it prompts

a man to seek his own good instead of that of his neighbors, it throws obstructions in the way of others, causes domestic feuds, usurps the rights of the innocent, enriches the few, improverishes the many, impedes the progress of civilization, and convulses nations. Because the way to the highest positions are open to all, it does not signify that they are within the reach of all. It is a noble ambition to ascend the rounds of the ladder to distinction and power, but the one who does so should possess competency and respectability. He should do so not through a spirit of selfishness or a desire for superiority, but for the blessings which he may confer upon others.

3. *The ambition of ease, pleasure and self-indulgence.* Many live for such an ignoble ambition. It requires many years for them to learn that such a life does not lead to true happiness and lasting content. Those who live for pleasure would be greatly benefited if they could look forward to their relative social position thirty years to come. Those who live for the indulgence of their baser passions frequently ruin their higher natures. There is no disgust in life like that which comes to the broken-down man of pleasure, who finds out, when it is too late, that his heart is sorrowful, and his mirth is heaviness; he has no relish for vice, and but little confidence in virtue; he conforms to the conventionalities of society, and sighs in deep regret and remorse over a misspent youth. Those who have position and wealth conferred upon them, sufficient to lift them above the necessity of labor, and who are surrounded by elegant society and refined amusements, are in danger of occupying their time by seeking worldly pleasures and becoming infatuated with self-

indulgence. Those who do not possess wealth and position need not covet, desire, nor envy those who do, because the temptations of such a life are almost certain to outweigh the power of resistence. Whoever is ambitious for a life of ease, pleasure, and self-indulgence, can find an antidote for it in a serious view of its results upon others who have lived such a life. Be it remembered, it is a law of nature that those who lead a life of self-indulgence in their early days are sure to live in want, woe, and regret in their old age. Be it remembered that respectable men and women consider a gentleman of ease and pleasure as dangerous to society—inciting the young to sin, leading astray virtuous daughters, preparing the way to a sorrowful old age, and treasuring up wrath against the day of judgment.

4. *The haste to be rich.* This ignoble ambition desires future good without our coöperation. It consists in wishing and not meriting success. It leads man to look for success in uncertain caprices, and not in himself; in luck and fortune, and not in thought and work. It prompts men to look to wealth and not to character as the great aim of life. Men who make haste to be rich care not how their riches come,—whether by gambling, through the lottery, or by daring speculation. We are told that such men fall into divers temptations. They are tempted to gamble at cards or in stocks; to prefer speculation to legitimate business; to trust in good fortune instead of the conditions of success; to resort to questionable means instead of honesty and persistent effort. So their life is one of regret and failure.

5. *Ambitious of fame.* This is a most heinous ambition. It has no virtue in it. It cares nothing for men

save as they constitute the steps by which its possessor rises. It is wholly selfish. It looks not to the elevation of the many, but to the individual. It has precipitated wars, engendered strife and carnage among the people, plundered nations, despoiled kings of their crowns, and shed the blood of innocent millions. It is most difficult to obtain. Life is closed when the race is scarcely begun. It is most difficult to maintain. The mountain of fame has a top like Mount Blanc; it is covered with perpetual snow; or like the top of Long's Peak, composed of huge boulders, from which man is ever in danger of falling. Those who desire fame only are generally soon forgotten. "The idol of to-day," says Washington Irving, "pushes the hero of yesterday out of our recollection and will, in turn, be supplanted by his successor of to-morrow." Byron pronounced it worthless:—

> "'T is a snow-ball which derives assistance
> From every flake, and yet rolls on the same,
> Even till an iceberg it may chance to grow;
> But after all 't is nothing but cold snow."

It is better to be forgotten than to be recollected as some are, who became famous in their time. Who would not rather be forgotten than recollected as Jezebel, Herod, Nero, Messalina, or Richard the Third? After all, "the man is no greater," says Jeremy Taylor," than what he is in the eyes of God. More fool is he who values more the nobility of his blood in being a gentleman than the nobility of his soul in being a Christian. All the honors of the earth are but splendid vanities, and those who seek after them are like boys who hunt after butterflies. Yet many souls have perished by them. If David cursed the mountains of

Gilboa because Saul and Jonathan died upon them, with much more reason may we curse the high mountain of fame upon which so many souls have perished."

Examples of Ignoble Ambitions.—All history contains such examples,—examples of men, many of whom fell down before they reached the top of the ladder; men who fell broken and crushed; men who sank beneath the covering of darkness instead of beneath a halo of grandeur and greatness. Absalom, the son of David, was ambitious to usurp the kingdom from his father. He ran with all his might and strength for this prize; but all he got for his running was an ignominous and untimely death. As he fled to save his life, he was hung by the hair of his head on the bough of a great oak; in this posture three darts were thrust through his heart by Joab. How many such ambitious and ignoble climbers in every age have met with like disasters and disappointments. Alexander may also be taken as a type of ignoble ambition. His desire was to conquer and not to rule. When his father had won a battle or taken a town, the envious son would say to his companions, "My father will go on conquering, till there will be nothing extraordinary for you and me to do." We are told that he was mortified at the number of stars, considering that he had not been able to conquer one world. "To the barbarians," says Plutarch, "he carried himself very haughtily, as if he was fully pursuaded of his divine birth and parentage." Such an ignoble ambition was justly doomed to disappointment. Before he had completed his conquests, in the very prime of life, he died in a delirium produced by a draught of wine. Napoleon is another example of an ignoble ambition. He was a

great genius, though no hero. He proclaimed war, again and again, without just cause. Thousands met their death to gratify his ambitions. Says Mr. Lubbock: "What came of all his victories? They passed away like the smoke of his guns, and he left France weaker, poorer and smaller than he found her. The most lasting result to his genius is no military glory, but the Code Napoleon." These three men are extreme illustrations of ignoble ambition, but they serve as examples of warning to the ungodly for all succeeding generations. Ye who possess ignoble ambitions, beware lest ye fall short of the mark aimed at, and die broken hearted and in regret and disappointment. "Could we know the heart-breaks," says Spurgeon, "and weariness of ambitious men, we should need no Wolsey's voice crying, 'I charge thee, fling away ambition!' but we should flee from it as from the most accursed blood-suckling vampire which ever uprose from the caverns of hell."

NOBLE AMBITIONS.

"He that seeketh to be eminent among stable men, hath a great task; but that is ever good for the public; but he that plots to be the only figure among cyphers, is the decay of the whole age" Bacon.

The secret of success in life, of all greatness and of all happiness, is to live for a purpose. A life without noble ambitions is an unhappy life. Men without such ambitions fritter away their energies and accomplish nothing. Like butterflies they flit from spot to spot, never gaining wealth, while the ant that keeps to its circuit lays up stores for winter comforts. Every young man should have definite ambitions. He

should be ambitious for knowledge and usefulness; with a vim he should follow some pursuit—literary, scientific, artistic, business,—no matter what, so long as there is something honorable to labor for and overcome. There are certain well defined aims which every young man should start with and be ambitious to attain. If every youth would begin life with some definite objects in view, his time would not be wasted and his energies vainly spent. In old age he would reflect with pride and satisfaction upon the past. Of the noble ambitions of life we shall mention several.

1. *The aspirations to be a man.* A man in the best sense of the word. This is one of the richest words in our language. Man is the crowning part of creation. He is the *reasoning*, thinking, knowing, developing, self-directing animal of this world. He has *affection*, which makes him kind, generous and considerate of the wants and interests of others. He has a *conscience* which gives him a sense of what is right, good, holy, and divine; these three—reason, affection, and conscience—unite in man. Whoever starts out in life with an ambition to be a man of reason, affection, and conscience, begins well. This aspiration should ennoble the soul of every young man. Man is the proper study of man. Man is made in the image of God. He is a noble piece of God's workmanship. He is an heir of glory. It should be the ambition of every youth to be a man of purpose, decision, honesty, courage, and virtue.

2. *The aspiration of filial obedience.*—One of the most liberal thinkers of the present century says: "The young man of to-day measures himself with the man of many years; before his school days are over,

the boy thinks and declares himself equal to his sire. This notion of the quality of mind is carried so far that the judgment of eighteen has as much authority as that of fifty." Striplings of youth frequently speak and act as if they were students grown gray in thought. They pay but little respect to the advice and wisdom of their seniors. There is a sense in which the thoroughly educated young man is in some respects as old at twenty-five as the uneducated at forty. But we are now considering the youth of very limited knowledge, who is full of hearsay, conjecture, and imagination. They know not what life is. They have but little actual experience, and are living in dreams, promises and imaginations. To all young men and women who are entering upon life let me urge you to respect your mother's love, and obey your father's words. They have taught you the truths of righteousness; they desire you to become good and great; they look upon the flush of hope which brightens your cheek, and earnestly pray for your welfare. The comfort of their old age depends largely upon your conduct; you have a very indistinct conception of their hearts. Then let me impress upon you that wherever you go, and whatever you do, let your hearts ever be warm towards the home that nurtured you; keep in close communion with the dear ones at home; never let the demands of business or society cause you to forget to write the letters that carry light to your mother's eyes and joy to your father's heart. Oh, think of that patient, praying mother at home; think how her love clings fast to you; let come what may, it will never loosen. Obey your parents; be proud of them; contribute to their happiness, for the day may come when you will be glad

to turn back to the old home that tenderly cared for you; and when your parents' influence will save you, when otherwise you would have been lost.

3. *Secular Employment.*—Everybody should be ambitious to engage in and to carry on to success some honorable business or profession. It is absolutely impossible for man to be happy and contented unless he has something to do. This is the experience of all people. Man was made to work. Active employment is good for his body, soul, and spirit. There can be no progress without it. Man must be active in order to be in harmony with the universe. Every man has a niche to fill. "Nature intended everybody for something." The first work is to find out what nature intended the man for, and the next step is to prepare for that work, engage in it, live in it, and make it yield a support. Efficient workmen are always in demand. But few men can succeed in many things. "This one thing I do," should be the motto of every man. To be skilled and successful in one's work is a noble ambition. The life work once chosen and entered, remember that temperance, diligence, integrity, frugality and patience will win success. It requires years to become experienced and established in every honorable business, and he who gives up after making a few trials is not worthy of success. We are told that time and industry will change the mulberry leaf to satin, and so will a patient and continued effort change a man's circumstances from poverty to fortune. The successful mechanic is the one who has learned his trade and sticks to it. The successful business man is the one who understands his business and pushes it. The successful professional man is the one who is master of his

profession. The successful mother is the one who understands the art of governing the household. A careful preparation and persistent effort will enrich even an ordinary life with the prize of success. Oh, that all young men and women could realize that they have a work to do, and it will not be done unless they do it. You exist for something nobler than to laugh, drink, and dance. Form good resolutions, noble ambitions, and make a skillful preparation for your life.

Ambitious for Knowledge—

> "What need
> To paint its power? For this the daring youth
> Breaks from his weeping mother's anxious arms,
> In foreign climes to rove; the pensive sage,
> Heedless of sleep, or the midnight's harmful damp,
> Hangs o'er the sickly taper; and, untired,
> The virgin follows, with enchanted step,
> The mazes of some wild and wondrous tale,
> From morn to eve. Hence finally, by night,
> The village matron, round the blazing hearth,
> Suspends the infant audience with her tales,
> Breathing astonishment." (F. R. Boyd.)

Knowledge, rightfully considered and rightly used, is power and happiness. Says Franklin: "We must educate, we must educate, or must perish by our own prosperity." Young men and women, educate yourselves for the great struggle of life; educate yourselves because an education will open to you the richest treasures of the most richly endowed intellects; it will call your own faculties into the highest exercise; it will develop your tastes; it will correct your judgments; it will purify your hearts; it will prepare you for usefulness, and make you valuable members of society.

Read papers, magazines and books that bear upon your business and professions; inform yourself upon scientific subjects; "a little chemistry will teach a farmer whether his soil needs animal or mineral additions; a little hydrostatics will save many a foot of pipe for the plumber; a little geology will keep a man from digging a hundred feet for coal in formations where it can not exist; a little mineralogy will prevent the miner from mistaking mica for gold; a little mathamatics will aid the builder in estimating the strength of timber, walls, and arches. In a word, there is not a trade or employment in which a little science can not be turned to account. There is not a single art of peace or war which can not be conducted more successfully by the educated than by the uneducated man." The time has arrived when half-way mechanics, half-way merchants, half-educated physicians, lawyers, teachers and preachers are crowded to the wall. Competency is in demand, while mediocrity and ignorance are below par. In your pursuit of knowledge I would urge you to study God's word; know something of Him who made you, and something of the salvation by which you are made free. Be awake to the reception of knowledge from all sources; acquire it by reading, meditating, conversing, traveling, attending lectures, etc. After you have embarked in the pursuit of knowledge, go forward in it without fearing the results. Follow it as a guiding star. It will lead you to light, success, and happiness. Sydney Smith declared that "but for the love of knowledge, I should consider the life of the meanest hedger and ditcher as preferable to the greatest man of wealth here present, if he possessed but little knowledge." If you have one settled purpose

and concentrated aim next to serving God, let it be the pursuit of knowledge. The pleasure you derive from the acquisition of knowledge will give you mental satisfaction and exultation, and will greatly enlarge your sphere of usefulness.

5. *Be Ambitious to Make Progress.*—Man improves his condition; animals do not. Each to-morrow should find you better than to-day. Without progress there would be no advance in wealth, science, art, and literature. Let your sentiments be: "forgetting the things behind, reaching out for the things before." "Let us go on unto perfection," "Be ye therefore perfect, even as your Father in Heaven is perfect." "Till we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man, into the measure of the fullness of Christ." Obedience to such principles is the secret of the Christian's success. Let each succeeding year find you on a higher vantage ground. Progress is written on everything. You can avail yourself of the acquisitions of your predecessors without the labor to which they were subjected, and thus you can commence your career at the boundary of theirs. Your position is a superior one. Opportunities to receive and impart knowledge, to receive good and to do good, are yours. Each decade should, in a measure, find you a new man; find you greatly improved in knowledge, in wisdom, in manners, in morals, and in religion.

6. *The Ambition of Patriotism.*—"I was born an American. I like an American. I shall die an American" (Daniel Webster.) America and the nineteenth century! These two words should stir the heart of every youth. America: free from the pensioned favorites and proud aristocrats of Europe; free from

the tyranny and oppression of Asia; and free from the ignorance and superstition of Africa and South America. The ninteenth century: an age in which every true work will receive a true reward, and every noble ambition will have a door open to its welcome. What a glorious privilege to live in such a land, and in such an age. And what a shame would it be to die in such a land and in such an age, and to have taken no part in it, and done no work for our country's good. Let the attitude of young Americans toward the incoming peoples from the oppressed nations of the old world be one of Christian hospitality. As long as we permit them to come we must educate, reform, Americanize and Christianize them. We must not yield to their base customs and their anarchial notions, but shape our laws and intercourse with them for their improvement and elevation. The health and hope of our country rest in the noble aspirations of the rising generations of our American people. Young men and women, I charge you be true to America. Be inoculated with American principles; maintain just government and the patriotic principles which you have inherited from your ancestors. Using the words of Rufus Choate, let us "join ourselves to no party that does not carry the flag and keep step to the music of the Union." As we are all in the ship of state, let us ever sing the words of Longfellow:

> "Our hearts, our hopes are all with thee,
> Our hearts, our hopes, our prayers, our tears,
> Our faith, triumphant o'er our fears,
> Are all with thee,—are all with thee."

7. *The Ambition to Do Good.*—A life of beneficence and extensive usefulness is one that purchases unsullied

honor and is crowned with a good name. There are so many opportunities to do good that no one should despair of it who has a disposition to do so. Neither wealth, nor station, nor genius, are necessary to do good. For the Lord of life, who went about doing good, chose his disciples from the humblest classes, knowing that they would be of extensive usefulness in the world. The world cares for a man in proportion to the good that he does. "Whosoever will be great among you, let him be your minister, and whosever will be chief among you let, him be your servant." If you have knowledge, you can do good by imparting it to others. Let your uppermost throught be to do the good thing or say the good word when the occasion presents itself. A word or a look may decide the question of your friend's whole life. Your presence in the season of distress may be that of an angel of mercy. Your help in a time of need may relieve one who would have otherwise been overwhelmed with despondency. The principle of doing good was never so active as it is to-day. You see it in the self-denying course of the missionary bearing the glad tidings to the benighted of the earth; you see it in the unprecedented efforts of Christian women in rescuing young men from the saloon, and the drunkard's doom; you see it in the many charitable organizations which care for the outcast, the wanderer, and the pauper. You see it in the thousands of churches whose happy members are going here and there to the fatherless, the widows, and the fallen; you see it in the institutions of the government in providing homes for the paupers, the blind, the deaf, the dumb, the insane, and the idiotic. Men are everywhere beginning to feel that they are their brothers

keepers. The moral hero, and not the military hero, is now being worshiped. Those who live to do good are fighting a noble battle, under the leadership of the greatest of captains, and are certain of a grand victory and an eternal glory.

Men of Noble Ambition.—Think of Socrates, Paul, Luther, and Columbus. Such men's lives can not be compressed into biography. They lived for all time. Men whose names are forgotten lorded it over Socrates. A famous rhetorician thought it condescension to argue with him. His disciples once forsook him to hear the celebrated Protagoras. Socrates was unmoved, a plain spoken man, who kept right on, animated with a noble ambition to teach what he concieved to be the truth, whether it should be antagonistic to politicians, or orators, or poets; he was strong in principle and the hope that truth would triumph. Columbus was animated with a noble ambition. His theories were long considered extravagant; his schemes futile; both philosophers and theologians opposed him. He applied without success to government after government. Business men said, "He is a visionary;" theologians said, "He is a heretic." For seven years he labored in vain. Fortunately he met with a woman who helped him. She furnished the vessels in which he sailed to the greatest country on earth. Although he met with chains and imprisonment, neglect and pain, yet his profound convictions and his attained ambitions gave him support and strength. Think of Dante. He was condemned to be burned alive on false charges based upon public report. Wholly unconscious of the glory that awaited him, he pathetically wrote to his beloved Florence, "My people, what have I done to you?" He renounced

the temporal power of the popes. He threw his noble soul into the great poem of his life, and fought the good fight until the last. He refused to submit to the wrong, saying, "He would live under the sun and stars and see the truth, but not make himself infamous." Paul, the great apostle to the Gentiles, was ambitious to preach the gospel. He lived in this, and was determined to know nothing else. He was inspired by hope. Although beaten, shipwrecked, imprisoned, and opposed by Jews and Pagans, he continued to preach the gospel. Charles Sumner was a man of noble ambitions. He lived to serve his country and his fellow-men. Priests, elders and politicians misunderstood him. The common people loved him. He defended the right, though it placed him on the side of the weaker party. The secret of his life and the greatness of his aspirations may be found in his own words which are expressive of true glory: "Whatever may be the temporary applause of men or the expressions of public opinion it may be asserted without fear of contradiction that no true and permanent fame can be founded except in labors which promote the happiness of mankind." John Adams, the second President of the United States, is another good example of worthy ambition. Early in life he formed a taste for knowledge and became ambitious for an education. He became a teacher. As a teacher he was ambitious to enter the legal profession. Into this he carried his religious principles. He had a long and hard struggle as a lawyer, but success came at last. His country asked for his services as counselor, as delegate to the colonial congress, as minister to foreign countries, and finally as President of the United States. He was on the committee which

drafted the Declaration of Independence. He nominated Washington for Commander-in-chief. In the month of July, 1776, after the vote had been taken which assured independence to the Colonies, he wrote in his diary: "The greatest question was decided which was ever debated in America. This day will be the most memorable epoch in the history of America. It will be celebrated by succeeding generations, commemorated as the day of deliverance, by solemn acts of devotion to Almighty God, from one end of the continent to the other." As a patriot, as a citizen, as a man, and as a Christian, he stands as a magnificent example. As a youth, he had noble ambitions; these he followed through the most trying times till he was rewarded by receiving the highest position which the American people could bestow upon him.

AIM HIGH.

Some one has said: "There is as much in aiming as there is in shooting." Aim at some object. Trust not in luck for good success. "Aim high, though you fall short of the mark." A high and honorable failure is better than a low success. Those succeed who deserve to succeed. A failure will hurt no one unless he loses heart. Lubbock declares that an honorable defeat is better than a mean victory. If you have inward worth, aim high, for there is nothing manly in a bright man putting his power on a level with an ignoramus. Bacon assures us, "If a man look sharp and attentively he will see fortune; for though she is blind, she is not invisible." Aim at that which you have the ability to reach. If you will aim high and make the best of your opportunities, your lives will grow brighter and

brighter as the years go by, and others will see your good works, take courage and serve humanity and God.

Iave Faith.—Have faith in your ambitions. Have faith in the immortality of your soul. Have faith in God. Faith in a good God is essential to goodness. Put faith in Providence, in progress, and in man. This will inspire faith in yourself and develop in you worthy ambitions. The religion of our blessed Saviour will inspire you with an ambition for this life and for the life to come. This religion is the power that has carried forward civilization; it is the lamp that has illuminated the halls of learning and inspired men with aspirations to greatness and goodness.

When your ambitions are made up, in order to attain them, there must be no looking back, the sparing of no labor, and the shrinking from no danger. Let not poverty hinder you. The greatest men have risen from the lowest ranks; they have triumphed over obstacles which seemed unsurmountable. David was a shepherd; Peter, a fisherman; Paul, a tent-maker; Franklin, the son of a tallow chandler; Faraday, the son of a blacksmith; Luther was poor during his whole life; Estey, the famous organ man, was given away when a child; Rodger Sherman was a shoemaker; Homer's birthplace is unknown. There are a thousand examples which serve to show that poverty is one of the best tests of human quality in existence. It is oftener an advantage to a young man than it is an obstacle in his way to success. Rely upon yourselves. Others may contribute to your success in life, but the largest measure of it will be worked out by your head, hands, and heart. God gives the garden and vineyard, but on the man depends what sort of flowers and fruit they bring

forth. We are more the creatures of will power than we are of circumstances. Patient and persistent effort will tell. Earnestly take hold of the work in hand. Wait for nothing to turn up. Work out your own destiny. Read no fairy tales. Remember, great men are never baffled by disappointment or overcome by obstacles. They learned by failure. They tried again and again before success came. Wait not for genius; "while genius is waiting, lying on the sofa waiting for inspiration, labor will go to work, buy that sofa, and put genius out of the back door."

Youth is the time to lay the plans for the future life. It is the period to form and develope the character for manhood and old age. It is the season to bring into subjection the body with all its appetites and passions? It is the seed time to sow righteousness for both time and eternity. It is the time above all others to deal honestly with self, with the world, and with God.

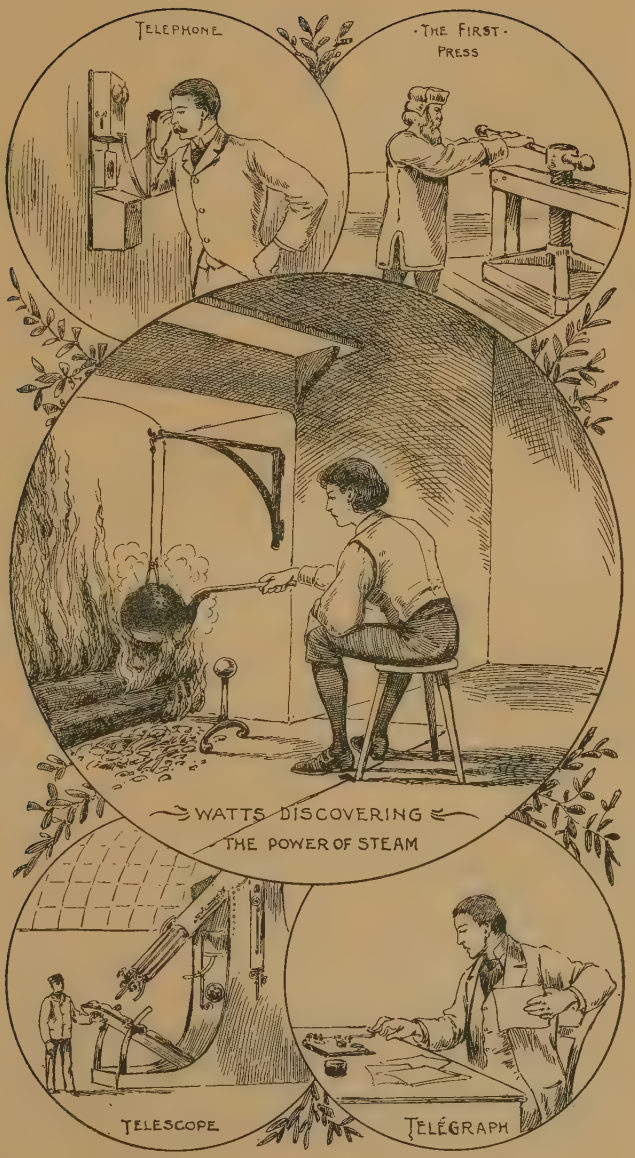
Using the words of Napoleon, "the centuries look down upon you." You are encompassed by a great cloud of witnesses; your future is pregnant with most stupendous events. The electric light of knowledge is illuminating your path. Nature is yielding her forces to accellerate your speed. Some of the greatest questions of our nation are as yet undecided. Battles are to be fought in the halls of congress and in the forum and field. Giants of danger are threatening us on all sides. Put the armor upon you; let it be one that is tried, one of steel that is tempered in the fire, and one that will protect you from the darts of the enemy. For this warfare you need weapons: the weapon of a manly heart, a noble ambition, a determined purpose,

a thorough preparation, a strict integrity, and a deep seated faith in yourself, in the work you have to do, in humanity, and in God.

TURNING POINTS IN SCIENCE AND HISTORY

A review of the whole progress of science presents a great history, although it is almost entirely the creation of the past four centuries. The ancient Greeks sought for the fundamental laws of nature which it is the object of science to understand, yet they altogether failed in physical science. This has been attributed by some to neglect of observation; and by some to their not employing inductive reasoning. Facts of nature surrounded them as they surround us, yet the art of scientific observation and discovery had to be developed, and its growth was slow.

None, or next to none, of the science of the ancient Greeks is embodied in the science of to-day. Their ideas were mostly erroneous. Thales said: "All things are produced from water." Anaxamander thought that the actual size of the sun was less than that of the earth. Amaximanes said: "All things come from the air, and unto the air return." He thought that plants and animals were derived from the atmosphere, and were but condensed air. Pythogoras thought that number was the essence of all things. Plato conceived things to be what they are only by their participation in the ideas. He claimed that philosophy does not turn upon physical science; indeed, he attached but little importance to it. The Alexandrian school remained in its best condition for a few


TELEPHONE
·THE FIRST·
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THE POWER OF STEAM
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centuries, yet the arts of experiment, observation, and induction were not developed in its midst. At Alexandria the Greek science came into contact with other influences. The Arabians passed on the torch of knowledge to later generations. Amongst the priests of that period, science was despised and neglected: it was held to be false and empty. Says a theological writer of the fourth century: "To search for the cause of natural things, to inquire whether the sun is as large as he seems; whether the moon is fixed or conclave; whether the stars are fixed in the skies or fly freely in the air: and of what size and what material are the heavens, whether they be at rest or in motion; what is the magnitude of the earth, on what foundation it is suspended and balanced; to dispute on such matters is just as if we chose to discuss what we think of a city in the Roman country of which we never heard."

As natural science was considered by the priests to be worse than useless, the study of it was left to the Arabians and Jews, both races inheriting their ideas from the schools of the Alexandrians.

During the middle ages there arose, in connection with theology, what is called the "scholastic philosophy." It imposed upon the progress of natural science those terrible bonds which were broken by the genius of Bacon and Galileo.

It may be well to mention here some of the conflicts between science and religion. It is admitted by the leading theologians of the day, that the acceptance of truths in science and facts of evolution has not in the least affected any vital proposition of theology. There is certainly no conflict between Christianity and science. Truth can not be opposed to itself. Chris-

tianity has nothing to fear from any results of physical science. The leading divines are prepared to accept at once all the developemnts of true science. John William Draper, in his Natural Developments of Europe, says: "The motion of the earth around the sun, the antiquity of the globe, the origin of the species, are doctrines which have had to force their way in the manner described in this book, not against philosophical opposition, but opposition of a totally different character. And yet the interests which resisted them so strenuously have received no damage from their establishment, beyond that consequent in the discredit of having so resist them."

In an admirable article in the Forum for September, 1888, T. T. Munger says: "Religion has gained from science." He goes on to name and discuss the following five gains which religion has received from science:

1. Science has deepened reverence.

2. Science has taught religion to think according to cause and effect.

3. Science has delivered religion from its heaviest incubus, superstition.

4. Science has put religion on the track of the immediate truth, that moral laws are never lost.

5. Science is delivering religion from the miserable habit of defending doctrines and supposed truths because of their apparent usefulness.

He concludes the article by saying that "science is of immense help in the search after truth; it opens paths, it smooths the way, it prescribes methods, it arranges facts. But truth itself, the truth of God, of man, of duty, of character, of destiny; this still re-

mains in the hands of religion and always will remain there."

It is interesting to trace out the turning points in the history of science. If we were to ask for some of the causes which have so powerfully contributed to the rapid progress of science during the last four centuries, we would say that it is the growth of the arts of observation and experiment. Ancient philosophers assumed many things to be simple which we now know to be complex. The air they supposed, was an element whose properties were few and its conditions uniform. The scholar now knows that the air is a compound of nitrogen, oxygen, carbonic acid, and other gaseous matters; and we also know that it contains liquid and solid particles of various kinds, organic fragments, ova of plants and germs of disease. It is subject to many different conditions and susceptible of infinite variations.

There are doubtless other peculiarites yet to be discovered, besides the known conditions which include its temperature, density, humidity, electrical status, etc. These principles have been happily expressed: "Observation is the finding of facts and experiment is the making of them." Numerous apparatus and appliances are used in discovering facts, and in experimenting. Hundreds of instruments have been invented and are now in use which were not dreamt of in primitive times.

Science of to-day is practical as well as speculative. Immediate application of scientific discoveries is made in every day life. In this respect there is a vast improvement over the abstract ideas of the ancients. We scarcely need introduce a series of examples to illus-

trate the advantages which civilization has derived from these applications of science. Think of the electric wires by which we speed our thoughts from state to state and from nation to nation; the phonograph by which the dead are made to speak; the telephone by which we hold conversation with distant friends; the stenograph by which we record speech as fast as uttered; the steam engine which turns the wheels of commerce; the microscope by which we detect the wonders of water, earth and air; dynamite and other powerful explosives by which the walls of tyrannical kings are thrown down; the locomotive which enables us to annihilate space; the steamship which transports us from sea to sea, and from continent to continent; the balloon by which we sail through the air as a bird; the spectroscope, which tells us that the sun, stars, and nebulæ are made of materials for the most part identical with those of earth; and many other wonders, which, were they not so familiar to us, would seem like fairy tales.

Light, heat, electricity, magnetism, chemical affinity, and motion are all so many manifestations of energy, and this energy is as indestructible as matter, the subject neither of increase nor diminution. The growth here from homogenous to heterogenous is well illustrated and expressed by Robert Routledge, who compares the starry heavens to the flight of fire-flies: "Could we but view the constellations diminished into the dimensions of a swarm of insects, and ages of duration proportionately shrunk into seconds; such is the spectacle the so-called fixed stars would present to our gaze." We now know positively that there is reason for believing that all these distant suns are moving with

inconceivable velocity; they are borne hither and thither by a vast, all-pervading energy. We must not pass this subject, however, without criticising the materialistic tendency of the age. We are certainly thankful for what science has done for the world; but to idolize a man because he has discovered a bird track in some fossil is foolishness; to allow science to absorb us to the neglect of the beautiful and spiritual is wrong. It makes a man one-sided, and destroys the God-given faculty of imagination. I fear that the great tendency to be scientific has dwarfed our arts and literature, and is becoming antagonistic to the idea that "there is nothing great in the world but man, and nothing great in man but mind." Let us hail and work for the civilization in which the practical and ideal, the useful and the æsthetic, the scientific and the spiritual, shall be harmoniously blended.

TURNING POINTS IN NATIONAL HISTORY.

Individual life and national life are intimately connected. The national life is the individual life on a large scale. According to Plato, what we read in one case in small characters, we read in the other in large characters.

Perhaps decisive battles mark more distinctive "turning points in national history" than any other agency. There have been battles fought in which, had the defeated party been victorious, the nation's subsequent history would have been greatly changed. Great issues have been staked upon a single battle. The results of a battle are not limited to a single age; they give an impulse which sways the history of successive generations and plays a part in shaping the destinies of

governments and institutions. Creasy's "Fifteen Decisive Battles of the World" is a wellknown and excellent book which discusses some of the great battles in which tremendous issues were involved.

One of the decisive battles in the history of Europe was that fought at Marathon, 490 B. C., between the Athenians and Persians. Miltiades led ten thousand Athenians against one hundred thousand Persians. The Athenians gained the victory. Had Athens been captured by the Persians, Greece no doubt would have become a Persian province. Asia had precipitated itself upon Europe, and Western civilization was for the moment trembling in the balance. Had the Persians gained the victory, the history of Europe, instead of being that of a free and progressive nation, might have been like the history of Asia,—one of oppressors and their slaves. This victory of the Athenians won for them a worldwide fame for valor and patriotism. For centuries afterwards the anniversary of Marathon was celebrated, and the citizens of Athens were pointed to that great day which saved their country and checked the western march of the Persians.

A decisive battle was fought at Syracuse, B. C. 413. In this battle the greatness of Roman posterity was involved. The Romans defeated the Athenians and destroyed their fleets. Had the Athenians been victorious, they no doubt would have conquered Carthage, and the Greek tongue instead of the Latin would have become the principal element in the language of France, Spain and Italy; and the laws of Athens, rather than of Rome, might have become the foundation of the laws of the civilized world. This battle

rendered all danger from Athens to the nations of the West forever at an end.

Another decisive battle was fought between Poictiers and Tours, France, A.D. 732. In this, Europe was saved from the encroachments of the Mohammedans. They had contemplated, according to their own writers, such a line of conquest as would subordinate all Europe to the ravages of the Saracens. Charles Martel, "the Hammer," led the French against the wild Arabs, and completely defeated them, thus securing France, Italy, and probably all of Europe, from the ascendency of the Moslems.

In A. D. 1429, the national independence of France seemed lost inevitably. She had suffered a series of dreadful defeats which had thinned the ranks of her soldiers and daunted the spirits of her citizens. A foreign king had been proclaimed in her capital; foreign armies of brave veterans led by able captains occupied the fairest portions of her territory. Her condition, in every respect, was most miserable and deplorable. The eyes of all Europe were turned toward the battle at Orleans where France was to make her last stand for maintaining the independence of her Monarchy and the rights of her Sovereign. The English invaders completed their lines around Orleans. The enthusiastic Joan of Arc led the French to victory. The English were defeated, and ere long France was left to reign in peace and repose.

England passed a "turning point" when she was attacked by the Spanish Armada, in 1588. On the one side was the Spanish fleet backed by Portuguese carracks, Florentine hulks, and war-ships from other countries, which represented the wealth, pride and

power of Roman Catholicism. On the other side was the royal navy of England, assisted by three score war ships of Holland, which represented the Protestant sentiment of the English and the Dutch. The Spanish Armada sailed along the coast of England in the form of a crescent seven miles in length. All Europe looked on in fearful suspense to behold the results of that great struggle, to see what the craft of Rome would achieve against the Island Queen. The Spanish navy, which had been deemed invincible, was shattered by the weaker vessels of the English, and less than one-third of them returned to the coast of Spain from which they sailed in such pride and ostentation. Would not the subsequent history of England have been greatly changed if she had been defeated in this battle? We shall pass by the battle of Trafalgar, A. D. 1805, when the combined fleets of Spain and France were defeated by Commodore Nelson, and briefly notice the great battle of Waterloo, in which all Europe was so greatly interested. The power of Napoleon was felt throughout all Europe. Prussians, Austrians, Germans, Spaniards, and English combined to defeat Napoleon. All Europe was in arms against France. The allies, in spite of their enormous preponderance of forces, would willingly shrink from meeting Napoleon. They would venture on no movement in the presence of Napoleon, except with overwhelming forces and powerful reserves behind. The Duke of Wellington considered his presence equal to an addition of forty thousand men to the number of his army. Napoleon feared not the million men who were in arms against him. He thought the bullet was not cast that would kill him. But the resistless might of Europe was setting in upon him, and he

could not achieve miracles. In vain he sent to Paris, artillery, flags, and prisoners; the crisis must come; the last victory must be won; the end must be near. The battle was fought at Waterloo, 1815. The Duke of Wellington, commanding a total of sixty-seven thousand men, met Napoleon at the head of seventy thousand well disciplined French soldiers. On that eventful October day one of the fiercest battles was fought in the history of the whole world. The Duke of Wellington lost twenty-two thousand men—killed and wounded—while Napoleon's loss was still greater. At such a fearful price was the deliverance of Europe purchased, the pride of France humbled, and the glory of England firmly established. Napoleon had one consolation: "England has done me much harm, undoubtedly; but I have left a poisoned arrow in her side. It is I who have augmented her national debt, that will press upon future generations and will become an unceasingly oppressive if not an overwhelming burden to her."

It is supposed that upon the night of the very day when he spoke of poisoning England, he took poison himself, but ineffectually. He exclaimed: "How difficult is death here! and how easy on the battle-field! Ah, why did I not die at Arsis-sur-Aube, where twenty thousand French opposed during a whole day ninety thousand Austrians."

In glancing back through the history of the nations of the old world it is interesting to speculate on "if something had happened which didn't happen, what would have happened afterward?" No one can answer this inquiry. If Themistocles had lost the battle of Salamis; if Miltiades had lost the battle of Mara-

thon; if Hasdrubal had won the battle of Metaurus; if the Saracens had defeated Martel; if the Earl of Marlborough had lost in his campaigns against France; if Napoleon had defeated the Allies—would not the subsequent history of Europe and the world have been greatly altered and many fine philisophical theories be destroyed before their birth? But here as in many other places is the mighty, little "if." If Jonah had not preached, Ninevah had not repented; if Ninevah had not repented, she would have been overthrown.

TURNING POINTS IN THE HISTORY OF AMERICA.

Humboldt refers to the discovery of America as a "wonderful concatenation of trivial circumstances." One sultry day, beneath the fierce heat of the Spanish sun, a weary traveler by the name of Columbus asked for a drink of water at a convent door. The prior, being struck by his appearance and simplicity of ideas, gave him the introduction which he had long sought, which led to the equipping of vessels and the furnishing of supplies, which led to the discovery of America.

Washington Irving has justly observed that "if Columbus had resisted the counsel of Martin Alonzo Pinzon, and continued to steer westward, he would have entered the Gulf Stream, and been born to Florida, and from thence probably to Cape Hatteras and Virginia—a circumstance of incalculable importance, since it might have been the means of giving to the United States of North America a Catholic Spanish population in the place of the Protestant English one by which these regions were subsequently settled. It seems to me like an inspiration, said Pinzon to the Admiral, that my heart dictates to me that we ought to steer in

a different direction. It was on the strength of this circumstance that, in the celebrated lawsuit which Pinzon brought against the heirs of Columbus, between 1513 and 1515, he maintained that the discovery of America was alone due to him. This inspiration Pinzon owed, as related by an old sailor at the time of the trial, to the flight of a flock of parrots, which he had discovered in the evening flying toward the southwest, in order, as he might well have conjectured, to roost on trees on the land. Never has the flight of birds been attended with more important results."

The thirteenth of September, 1759, settled the question as to whether America should belong to France. On that eventful day, the gigantic ambition of France was foiled by the red-haired hero of Quebec. The power of France was destroyed in the new world, and the power of England confirmed. Canada was forever ceded to Great Britian. Had France gained the victory instead of England, it would have meant the sway of the despots and the Jesuits on the continent of the free. It would have meant the mass-book, the thumbscrew, and an infernal religious zeal.

Another critical period of history was settled at Saratoga in October, 1777; it was then that Burgoyne surrendered to Gates. When these victorious tidings reached Europe, France, Spain, and Holland acknowledged the independence of America. The struggle was soon over; Cornwallis laid down his arms at Yorktown, and the wings of liberty were unfurled. Future independence was forever established. We passed another critical period during the recent war, but, thank God! it is over, and the brave South bows in humble submission and rallies around the "flag of the free

heart's hope and home." And so it is written in God's book of Destiny that over our American homes should wave neither the lion of Spain, nor the golden lilies of France, nor the union jack of England, but the stars and stripes of the United States. America was not intended for Spanish bigotry, nor for French ambition, nor for English aristocracy, but for reformation, development, liberty and Christianity. It seems to me that the hand of God has surely interposed in the history of this nation, and by such an interposition he has led the people to truth and victory. Who can tell what would have been the results if Washington had surrendered to Cornwallis, or Grant to Lee? But this was not the will of God. As respects our own native land, I know not what great reformations may take place in the years to come; I know not what great battles may be fought, struggles endured, and victories won; I know not what great inventions and discoveries may spring from the minds of men of genius; but I do most candidly believe that one of the greatest turning points this nation will ever pass in her great history will be when she enacts and enforces a law that will forever prohibit the manufacture, sale and importation of intoxicating liquor as a beverage.

"GODLINESS
"IS"
PROFITABLE
SALOON
WINES
&
LIQUORS
UNTO ALL
THINGS"

GODLINESS, AND THE PROFITABLENESS OF IT.

There is just as much difference between the form of godliness and the power of godliness as there is between counterfeit money and genuine money, or pretended friendship and real friendship. There is a form of godliness which is not godliness, any more than a stuffed animal is a real animal. It may have the form and appearance, but it lacks the life and power. There is just as much difference between the form of godliness and the power of godliness as there is between a hollow tree and a sound tree. The hollow tree is the nest of bats, owls, reptiles, squirrels, raccoons; whereas, the sound tree is profitable for its timber, out of which can be manufactured many articles of usefulness. The heart of the man who has but the form of godliness is the home of sin, iniquity, Satan, and rebellion; whereas, the heart of the man who has the power of godliness is the home of truth, righteousness, and love. The form of godliness is policy, but the power of it is honesty. The form of godliness is superficial and assumed, but the power of it is real and genuine. The form of godliness is on the lip, but the power of it is in the heart. The form of godliness is external and full of noise, but the power of godliness is internal and full of existence. The form of godliness is partial reformation, but the power of godliness is

thorough reformation. The form of godliness is hearing, but the power of it is doing. The form of godliness owns the Bible, but the power of it reads the Bible. The form of godliness is zealous for the sect, but the power of it is zealous for Christ. The form of godliness is easy, cheap, and common, but the power of it is difficult, costly and rare.

TO BE GODLY IS TO EXERCISE FAITH IN CHRIST.

Not he who thinks the most, nor he who knows the most, nor he who hears the most, nor he who pretends the most, but he who exercises the most faith has the sweetest communion with God, draws the most consolation from Christianity, and is of the most use to humanity. To be godly is to exercise humility, that we may be more like Jesus. To be godly is to exercise patience, that we may be able to accomplish our purposes in life. To be godly is to exercise forbearance, that we may be able to live in peace with our fellow-men. To be godly is to exercise self-denial, that all evil habits, practices and associates may be given up. To be godly is to exercise the understanding, that we may know more of our duty, and of God's holy word. To be godly is to exercise our zeal and sincerity, that others may see our good works, and glorify our Father who is in heaven. To be godly is to exercise the tongue, that the gospel of Jesus Christ may be preached unto every creature. To be godly is to practice charity, benevolence, and love, that the hungry may be fed, the naked clothed, the prisoner visited, the sick healed, the unfortunate cared for, the lost saved, humanity blessed, and the name of Jesus glorified. Such godliness is profitable for the well-being of

humanity, the advancement of civilization, the prosperity of the commonwealth, the happiness in the home, the peace of the heart, and the education of the race.

GODLINESS IS PROFITABLE FOR THE HEALTH.

We are told that the fear of the Lord prolongeth days, and preserves from the snares of death. How can a man, devoured with ambition and avarice, expect to be healthy? How can a man who dissipates in the race-course, the gambling den, the theater, and the ball-room, expect to be healthy? How can the man who drinks intoxicating liquors, eats to gluttony, and consumes himself in lewdness, expect to be healthy? How can a man who is filthy in his habits, and uncleanly in his person, expect to be healthy? Godliness is a bar to all these. If these excesses and sins destroy the health, godliness, on the other hand, will preserve it, because it teaches moderation and temperance in all things. Many youths do not believe it, hence they run to excess, and are frequently only checked by bitter experiences. Would you have length of days, would you be preserved from the snares of sin, would you have luster in the eye, redness in the cheek, and strength in the body, constitution and mind, be godly, because godliness is profitable to the health.

GODLINESS IS PROFITABLE FOR THE REPUTATION.

Do you desire the reputation of a man who curbs his appetites, who tames his spirit, who is diligent in his business, who provides things honest in the sight of men, who seasons his conversation with salt, who lets the sun not go down upon his wrath, who is kind,

tender-hearted, and forgiving; who practices whatsoever things are just, pure, holy, upright, lovely, and of good report; who has influence amongst his fellow-men; then be godly, because godliness teaches all these precepts, and would have you practice them.

GODLINESS IS PROFITABLE FOR THE HAPPINESS.

There is a happiness arising from the pleasures of sense—from seeing, hearing, smelling, tasting, and feeling. Godliness objects not to any innocent pleasure arising from this source. There is also a pleasure arising from success in business, conveniences in the home, and influence in society. Godliness is in sympathy with all honorable pleasure in this direction. But the great happiness arising from godliness is neither in rank, nor station, nor birth, nor business, nor in the pleasures of the senses; but it is in the enjoyment of God's favors—the pardon of sins, the indwelling of the Spirit, and the hope of immortality. Godliness gives contentment, and that contributes to the happiness. Contentment is that state of mind which reconciles us to all unavoidable evils, which makes us indifferent to all impossible good, which teaches us to submit unrepiningly to whatsoever befalls us, which teaches us never to borrow trouble, but in sickness or health, poverty or wealth, to be content. The happiest people on earth are the godliest people Their motto is, "Rejoice evermore."

GODLINESS IS POFITABLE FOR PEACE.

Ungodly people have no peace. There is no peace in the heart of the man who thinks of the past with remorse, of the present with confusion, and of the future

with dread. That man has no happiness whose ambition says, Enjoy, and whose covetousness says, Keep. There is no such conflict in the heart of the godly man. His paths are paths of peace. He is settled in mind, and has rest for his soul. Godliness also recognizes social peace, and favors civil liberty and order. It began with "Peace on earth and good will to men." It continues teaching its subjects to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Hence, the greatest disorder and confusion are found in ungodly communities, and the greatest peace and order in godly communities.

GODLINESS IS PROFITABLE FOR MAN'S FINANCIAL PROSPERITY.

We are told, "He that forsaketh houses and lands, or father or mother, for my sake, shall receive an hundred fold in this life, and eternal life to come." "Seek first the kingdom of God and his righteousness, and all these thing shall be added unto you." "Whatsoever the righteous man doeth, in that he shall prosper, his leaf shall not wither." "The little that the righteous man hath is better than the abundance of the wicked." "Once I was young, but now I am old, and I have never seen the righteous forsaken, nor his seed begging bread." No good thing is held from God's people. He shall bring forth his fruit in season. He shall be like a tree planted by the rivers of water. His efforts shall not be lost. He may not prosper as he desires, but his prosperity will be such as will develop in him patience, long-suffering, gentleness, love, and brotherly kindness. It is not outward prosperity he wants so much as soul prosperity. His worst things

come out for the best. He finds a blessing wrappd up in every curse. He finds a crown in all of his crosses, losses, and sorrows; but the ungodly are not so, they are like the chaff which the wind driveth away. They may build great things, lay up much gold, and travel on the highway, but their riches and their way will perish with them. Godliness teaches industry, diligence, and honesty to the citizens of the nation, and those nations that practice godliness are the wealthiest nations on earth. They are leading the world in commerce. Their ships whiten every sea, their wires encircle every land, their cargoes are borne to every port, and their riches are increased in every direction. Whereas, the ungodly nations writhe in poverty, woe, and want.

GODLINESS IS PROFITABLE FOR THE INTELLECT.

It lifts the soul from under the dominion of sin, and fills the mind with longings after truth and holiness. It leads away from temptation into that which is pure and lofty. It assigns a high place to truth. It teaches men to think. It tolerates liberty of thought. It proposes great questions to study; it furnishes wisdom and knowledge. It introduces questions whose heights have never been scaled, and whose depths have never been fathomed. Those questions of salvation, of immortality, of life, of death, of eternity, of the greatness of the soul, are all questions involving hard study. Christian nations are the first nations in the world. They are leading the world in thought. They have lifted science and art to its present standard. They have written the world's great books; searched out the hidden secrets of nature; solved many of the myste-

ries of the universe; invented labor-saving machinery, and won all the victories in thought. Godliness favors our public schools, academies, and colleges; and nine-tenths of the teachers of these are godly in thought, in heart, and in conduct.

GODLINESS IS PROFITABLE IN THE ASSOCIATIONS WHICH IT GIVES.

It gives its subjects access to good society. It places young men and women in company with those who will protect their reputation, and make their mothers feel at rest as regards the security of their morals. It gives access to the Sunday-school, the young people's society, the congregation, and the homes of the individual members. It withdraws from all associations that are low, mean, and unsafe. It turns away from all scoffers, unbelievers, adulterers, and wickedness. It fosters only that which is virtuous in the heart, holy in desire, and pure in mind.

GODLINESS IS PROFITABLE FOR THE AFFECTIONS.

It teaches that marriage is sacred, and that husband and wife should honor, cherish, and love each other; that they should bring up their children in the nurture and admonition of God, and that piety should be practiced in the home. It makes the home the dwelling-place of truth, purity, gentleness, kindness and love. It excludes everything that is injurious to the friendship and damaging to the character. It bestows great consolation in the hour of sorrow and grief. It teaches its subjects to weep with those who weep, as well as to rejoice with those who rejoice. It would have the

affections set upon things above, and lay up its treasures where moth or rust can neither corrupt nor consume.

GODLINESS IS PROFITABLE FOR THE WILL.

It teaches the freedom of the will. It engages the will to form great purposes, and to stretch forward in the achieving and attaining of them. It trains the will in firmness, power, and endurance, and inspires it with examples of heroic self-denial, labor, and martyrdom.

GODLINESS IS PROFITABLE FOR CIVILIZATION.

One hundred years ago the cannibals tore away the little children from the arms of their mothers, tossed them in the air, ran them through wlth the spear, thrust them into boiling water, and tore the flesh of their own flesh from the bone, and devoured it as a hungry wolf devours the wild hare. Christianity went into the land of the cannibals; it opened the Bible; it taught them of Jesus, of sin, of salvation, and of heaven; and to-day, instead of devouring their offspring, they protect them, and partake of the Lord's Supper. England, Scotland, Germany and the United States are in the van of civilization. Those lands are dotted and decked with churches. They have opened Bibles, and an efficient ministry. Mexico, South America, Spain, Turkey, Italy, and Austria, are but half civilized. There the Bible is closed, the progress of Christianity is obstructed, and the profitableness of godliness is not proclaimed. Large portions of the earth are in the darkness of heathenism; there the Bible is unheard of, the word of God has not free course, and they have not a

Christian ministry. Thus we see that godliness is profitable for civilization. No society outside of the church is organized for the purpose of civilizing the savage, dispelling the clouds of misery, ignorance, superstition, and woe. In the church are hundreds of organized societies, which support thousands of missionaries who have converted millions of heathens.

GODLINESS IS PROFITABLE FOR THINGS TO COME.

In the hour of death it gives a foretaste of the life to come. The ungodly fear and tremble on the verge of the grave. They shrink back from drinking the bitter cup. Whereas, the believer beholds that dispensation beyond, which he has embraced by faith, and possessed by hope, and tasted by the comforts of the Spirit. He knows in whom he has believed, and he is persuaded that he is able to save him in the hour of death, and anchor him safely on the golden shores. In that world to come he receives crowns of righteousness, palms of victory, harps of praise, angelic society, perfection in spirit, and an honorable, immortal, spiritual, and glorious body.

GODLINESS IS PROFITABLE FOR MEN IN ALL CONDITIONS.

Wherever there are sick to be visited, drooping hearts to cheer, and the despairing to be encouraged; wherever conscience pricks the soul, wherever men feel the burden of sin, wherever Poverty flaps her broad wings, wherever homes are desolate, wherever death reigns, wherever iniquity dwells, there godliness is needed; needed to pardon, illumine, and save. It is needed by the strong as well as the weak, by the rich as well as the poor, by the married as well as the

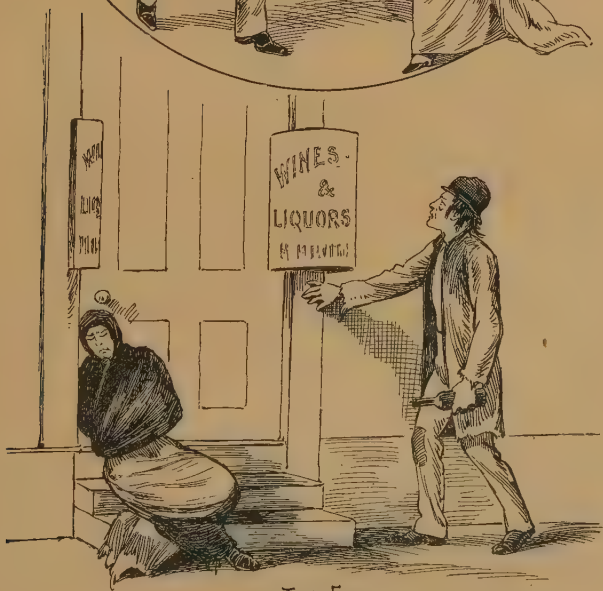
single. It is needed to make better fathers and mothers, and more obedient sons and daughters. It is needed in the foundation of schools and governments. It is needed to procure peace in the heart, in the home, in the commonwealth, and between nations. It is needed at all times. Everywhere it has gone it has done good. It is needed to open up the sympathies of love; needed to lead to the contemplation of the pure, the noble, the lofty, the beautiful, and the good; needed to give health, patience, temperance, charity, and love. For all these things it is profitable. The reading of the Bible is profitable, in that it makes us wise unto salvation. The Lord's day is profitable, in that it reminds us that Christ rose from the dead. The Lord's Supper is profitable, in that it reminds us of Christ's sufferings and death. The Sunday-school is profitable, in that it brings up the children in the way they should go. The young people's society is profitable, in that it preserves them from the snares of the wicked. The missionary societies are profitable, in that they carry light and love, pardon and hope, to the heathen. Preaching is profitable, in that it instructs sinners in what to do to be saved, and edifies Christians. All church work is profitable, in that it does good to all who engage in it, and to all who come under its benign and elevating teachings and influences. Seeing, then, that godliness is profitable for so many things, is it not wisdom for every young man and woman to obtain it, and to exercise it? Let all who have godliness go forth exercising their faith, their patience, their humility, their understanding, and their hope. Let them go forth in a labor of love, knowing that there is no want that is for the benefit of

the soul but what God will supply, and no temptation, nor trial, nor affliction for which he will not give support and deliverance, and no comfort needed but what he will bestow.

SIN, AND WHAT TO DO WITH IT.

We are told that sin is the transgression of the law. Men everywhere recognize the distinction between right and wrong. Just as sure as light is universal, sin is universal. It is said that by one man sin entered the world, and all have sinned. "They are all gone astray." "The heart is deceitful above all things." The carnal mind is enmity against God. It is natural for the wolf to bark and bite, for the rattlesnake to coil and strike, and it is just as natural for man to sin. He is born in sin. Instead of men always mastering themselves, sin often masters them. Were dice thrown a thousand times, and "sixes" would come up every time, you would say that the dice were loaded. And so it is with sin. We see it everywhere, amongst all nations, and all people of all nations, and hence we say it is universal.

The besetting sin is the sin which is hardest to give up. The besetting sin is the master sin, like the master bee of the hive. It is the Goliath of the Philistines, it is the Samson of the Israelites. It is the mournful predisposition to continually yield to a certain temptation. The besetting sin is the one with which it is so hard to part; it is that sin with which you are most in love; it is that sin which pricks you most under conviction, in sorrow, and in sight of death; it is that sin which most occupies your thoughts; it is that sin about



·THE END·

which you have to be reproved. It is the worst habit, and is generally of long standing. How often do you hear a man say: "I have no trouble in giving up all sin but this one," "It is hard for me to get rid of this one fault"? A captain of a certain boat fell in with a party of traveling men, and by his winning manners and pleasing conversation impressed them as being a man of manliness and excellent character. A few moments after, they heard him on the deck below, using profane language concerning some order which he had given and which had not been executed. Before the end of the journey, they learned that swearing was that captain's besetting sin. A besetting sin is like a huge wart on the end of the nose, which disfigures the whole face. The besetting sin of England is caste; of France, skepticism; of South America, idolatry; and of the United States, intemperance. The besetting sin of some people is exaggeration; of some, fault-finding; of some, dishonesty; of some, profanity; of some, licentiousness, and of some, contention. We are told that they that offend in one point are guilty of all. When you hear people say, "Let that sin live," or "Let my sins go, excepting this one," they are disobeying a positive command, which says: "Let us lay aside every weight and sin that doth so easily beset us, and run the race that is before us." Everybody who has a besetting sin should strive to overcome it. This can be done by striving against it, by cultivating the opposite virtue, by looking to Jesus for deliverance.

Secret sins.—Many people are guilty of sins which are hidden from their associates and from the world around them. These sins are known only to God and

to themselves. Nearly every dog has a bone hidden away from the sight and smell of all other dogs. So it is with some people; they have hidden sins, secret desires, secret thoughts, and secret deeds which are sinful. If they could be revealed to the eyes of man as they are to the eyes of God, what shame and disgrace would be made known! There are scores of people whose public life is acceptable, but whose private life is marred and blurred with private sins. Many people who start in life with buoyant spirits and high aims are cut down in their career, and, without apparent cause, sink into obscurity and the grave. God knows that some secret sin was the cause of their failure. An eagle was seen soaring through the heavens; he ascended with rapid flight, upward, and still upward; but suddenly the strokes of his wings grew feeble; soon he began to descend, and before reaching the ground he ceased to fly, dropped his wings, and fell to the earth. The man who had watched him ran to him, and found that he had carried a serpent in his talons, which, though unseen by the man, had fastened his fangs into the flesh, and sent the poison to the heart of the great bird. So it is with young men and women who start in the world with secret sins; the world around may not know of their secret sins; they may run well for a season, but they will be checked in their career, and sink into untimely graves. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

Little sins.—Many people who are guilty of no great sins are often guilty of many little ones. They are not troubled by the biting dog, but are bitten by the little fleas. They would not think of cursing God, of steal-

ing, of adultery, of murder; yet they are willing to be guilty of numerous little sins, which sear the soul, and weaken the character. They escape the rock, but wreck upon the sand. Little sins are like the little leaven, which leaveneth the whole lump. They keep swelling and increasing until their influence is felt through the body, soul, and mind. A little lamp started the Chicago fire. The most annoying cancers had small beginnings. Little grains of sand, flying in clouds, overtake and smother whole caravans. Little drops of water first made their way through the dam, which soon became a tunnel, and then a mighty rush of water, and Johnstown was swept away. A little worm in a plank of a ship can do as much damage as a cannon ball. A scratch in a diamond will lessen its value.

> „ A pebble in the streamlet cast
> Has changed the source of many a river;
> A drop of dew on a tender plant
> Has warped the giant oak forever."

So with these little sins; they often change the whole course of life for evil. They often ruin what otherwise might have made a strong and useful character.

One of the greatest light-houses in the tropical regions of the Atlantic was one time so obscured by a host of small insects which surrounded it that it appeared as though a great cloud had settled over it. So it is with these little sins; they gather around the life until they obscure the light which would gleam from the soul.

The sins of youth.—An old man once wrote that his bones were full of the sins of his youth, and that he would lie down with them in the dust. Thousands of

old people regret the sins which they committed in the days of their youth. They were warned, but they heeded not. They sowed their "wild oats," and they have to reap the consequences. Perhaps you have heard of the boy who, in obedience to his father's wish, drove a nail into a post every time he committed a bad deed. The post was soon filled with nails. His father then commanded him to draw out a nail every time he committed a good deed or resisted a temptation. In the course of time the nails were all taken out of the post. The boy was seen standing by the post weeping, and when asked why he wept, since he had taken the nails all out, he answered: "Oh, but, father, the holes are still there." Thus it is with the sins of our youth; they leave their impressions, which are lasting. Every time a youth sins, it makes an impression on his heart which will have to be carried through life. In after life the tracks of youthful sins can be traced upon the tablets of the heart, just as the tracks of birds are traced upon fossils. Experience is a hard teacher, and the young person who thinks that he can live a life of sin during his early days, and break off from them without experiencing any evil effects, makes a fatal mistake. They will be sorry of their youthful sins before death. If they live to old age, when strength and vigor are so greatly needed, they will only reflect upon the sins of their youth with shame, tears, and sorrow.

Presumptuous sins.—These are willful and deliberate sins. These are premeditated words and acts of unkindness and cruelty. It was presumptuous on the part of Bonaparte to march against nations which were in peace. Judas deliberately sold Christ; in this he

committed a presumptuous sin. The man who willfully gets drunk, or swears, or lies, or steals, commits a presumptuous sin. The man who deliberately desecrates the Lord's day is a presumptuous sinner. These sins should be avoided, as they are most dangerous in their effects and consequences. "But the soul that doeth aught presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people."

Sins of commission are those sins which are committed, things which we actually do. Oftentimes we say and do things for which we are very sorry, and which would never have been said or done had we been more considerate. In conversation many things are carelessly spoken which should not escape the lips. At home, on the street, and in society, many things are thoughtlessly done which are sinful, and which cause trouble and sorrow. These numerous sins, committed in our unwatchful and unguarded hours, are commonly called sins of commission. The best are daily guilty of these sins. Many of these can be avoided by carefully watching against them at all times and in all places.

Sins of omission are also numerous. There are many people who commit but few bad things, but fail to do a great many good things. Sins of omission are just as bad as sins of commission. When your friend is sick, and you are needed to visit him, and you do not, the failure to perform this duty is equally as sinful as to speak unkindly of him. If your neighbor is in distress, and you can relieve him, and do not, are you not guilty of keeping him in distress? The cataract in the eye, or the carbuncle on the neck,

could easily have been removed had they received the necessary surgical treatment in due season. Omit to pay the taxes, and the property will be sold to pay them. So it is with the mind and soul. If you fail to read good books, the mind will be dull, and you will be numbered with the uneducated. Forsake attending the church, and reading the Scriptures, and communing with God, and the loss of spirituality in the soul will readily be noticed. There is a story about a rich man on earth who refused to give a crumb to a poor beggar, and who was afterwards refused a drop of water to quench his burning thirst. We are told that when Christ shall come in his glory, and the holy angels with him, many shall depart from his presence, because they gave the hungry no meat, the thirsty no drink, clothed not the naked, visited not the sick, and took not the stranger in.

Thus we see the neglect of performing a duty is as great a sin as committing an offense which is condemned in the eyes of God. When the squirrel sits still upon the bough he is in danger of being shot. So the idle man is in danger of being shot with temptation.

What shall be done with sin? We have noticed that sin is universal, and we have considered the besetting sins, the secret sins, the little sins, the youthful sins, the presumptuous sins, and the sins of omission and commission. Now, what shall be done with these sins?

Forsake them. They should be forsaken, because they are deceiving. The jingle of the thirty pieces of silver sounded sweet in the ears of Judas when he first betrayed Jesus; but at last, when he dashed them on the floor, how dull and harsh was the sound. Sin

always comes with fair promises and enticing smiles, but at last it deceives, mocks, and scorns. The wine sparkles, but at last it "stingeth like an adder and biteth like a serpent."

In a hall, in Rome, there was once kept the statue of a beautiful virgin. The sculptor and painter had exhausted their skill in adding charm and beauty to the statue. The lovely arms were outstretched as though to embrace. The eyes spoke the invitation; the lips offered the kiss; but as soon as the victim stepped forth to be encircled by the white arms, and meet with the caress of love, he was seized with a grasp of terror; the bosom opened, a hundred knives darted forth, a forked tongue shot from the mouth, and poison from the teeth. The inviting form had daggers, poison, vengeance, and death, encased behind the fair exterior. And so it is with sin: at first it smiles in beauty, and invites with sweetness like honey, but at last it cheats, deludes, beguiles and deceives.

Sin should be forsaken, for it enslaves its victims. A captain of a vessel was one day walking carelessly along by the ocean side at low tide. He did not see, extended before him, a great chain, one end of which was fastened to a ring fixed in a stone on the shore, the other to an anchor sunk in the ocean. He stumbled against it, and his foot passed through one of the links of the chain, and he could not draw it back again. He struggled violently to extricate himself, but all in vain. He called for help, and some men hastened to his assistance. They strained every nerve to drag the foot through the chain, but it was beginning to swell, and all their efforts were in vain. To unfasten or take away the chain was impossible; there was no time to

be lost, for the tide was coming in, and the water rose every moment. One of them ran for a smith to saw the chain, but when he came his tools were found not to be powerful enough, and when he had returned from the village with others, the tide had arisen, the mighty waves were rolling in, and the water now reached the unfortunate man's waist, and they were forced to go out to him in boats, and the smith saw that he could do nothing. Oh! the agony of that moment! There is one last resort. He must sacrifice his leg to save his life. A surgeon came with all speed, bringing his instruments, but when the doctor arrived upon the spot he found the water had reached the man's neck. He was too late. Oh! the agony of that moment! The tide rolled in and covered his head. All was over. He was lost.

The chain which, through carelessness, he does not see, is the snare which Satan spreads for you. The ring in which his foot is caught is sin. The rising tide is death. There is not a moment to be lost—every passing hour renders the chain of sin stronger, and salvation more uncertain. No smith has power to sunder that chain; there is no surgeon skillful enough to sever that which binds you to your sin. What will become of you? There is a Saviour. One only—Jesus is his name. He can save you, deliver you, set you free. Sin has a small beginning, but in the end it enslaves its victim; it rushes the victim on, and at last hurls him over the great Niagara, into eternity, Man often becomes such a servant of sin that the most strenuous efforts to break loose from its fangs prove vain and futile. Oh, how many poor victims of sin struggle to break loose from its iron grasp, like wild animals,

trying to break from their iron cages. "He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and violent dealings shall come down upon his own pate."

Sin should be forsaken, because of the loss of physical power which it inflicts upon its victims. No matter how strong in body, no matter how vigorous in constitution, a life of sin will, at last, weaken the body and wreck the constitution. To make the body a strong, useful, and beautiful temple of the soul, and not a load and burden for the soul, is worthy of considerable time and attention. When men disregard the laws of health and temperance, and recklessly gratify their appetites, they become old in body while they are young in years. Disease follows sin. Do not the bloated faces, red noses, blurred eyes, and softened muscles, speak of the terrible effects of sin? Dissipation fires the blood, strains the nerves, and saps the very life from the body. The man who leads the life of sin soon wants stimulants and medicines to assist in making up the loss which sin has inflicted on his body. "Can a man take fire into his bosom, and his clothes not be burned; can one go upon hot coals, and his feet not be burned?"

Sin should be forsaken because of the loss of mental power which follows it. With a weakened body goes a weakened mind. Sin weakens the faculties and detroys the intellect. Strong minds feed upon truth and virtue. All great men who have attained a ripe old age have been men of virtue and temperance. Byron and Poe, who drank of the cup of dissipation, were cut down in the prime of life. The fumes of lust and

gratified desires clouded the brain and dimmed the vision. If you desire to retain vivacity of spirit, strength of body, and strength of intellect, you must forsake sin and cling to truth and virtue.

Sin should be forsaken because of the loss of spiritual power which follows it. No one can grow in grace and the knowledge of our Lord and Saviour Jesus Christ, and lead a life of sin. The spirit of man feeds upon love, joy, peace, long suffering, gentleness, patience, and kindness. These beautiful graces and noble traits of character are never seen in the spirit of a sinful man. If sin governs the man, the spiritual powers are weakened, the spiritual enjoyments lessened, and at last sin reigns in the heart instead of the graces of the spirit.

Sin should be forsaken because it brings shame, trouble, poverty, and disgrace. Sin cast Adam out of the Garden of Eden; sin made Cain a vagabond and wanderer upon the earth; sin brought the flood upon all the inhabitants of the earth except Noah and his family; sin destroyed Pharaoh and his hosts; sin brought fire and brimstone down upon Sodom and Gomorrah, and sin brought death to Absolom, and Eli's children. The prodigal son spent all that he had, and then famine, poverty, and want were his. Dishonest clerks and treasurers can testify of the trouble which sin has brought upon them. The convicts in our penitentiaries can testify to the shame and disgrace of sin. Every sin that is committed breeds trouble to the soul. "He that loveth pleasure shall be a poor man." Seeing the disgrace, dishonor, shame, and poverty which follow a life of sin, should it not be forsaken? A woman whose husband had made himself king of

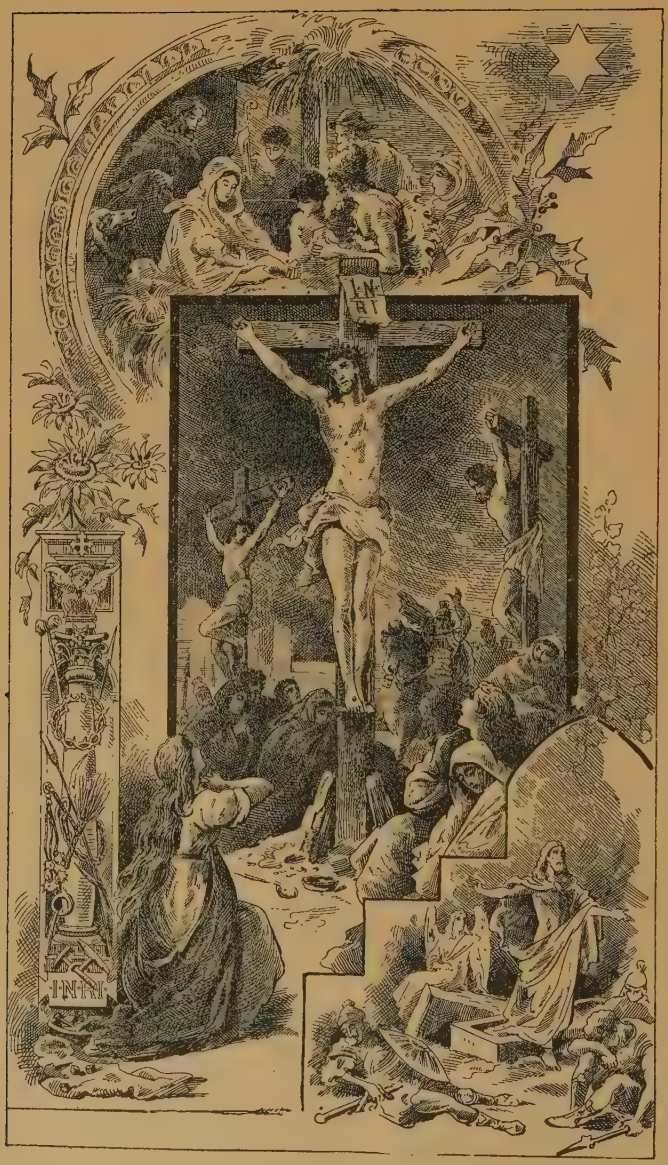
Scotland by means of murder, and who had been the prompter and partner of his crimes, would walk in her sleep, and rub her hands as though washing them, crying, "Yet here is a spot. . . . What, will these hands never be clean? . . . Here is the smell of blood still: all the perfumes of Asia will not sweeten this little hand." Thus it is that sin brings a shame and trouble which can not be undone. It puts a stain upon the soul which can not be erased by time, and which can only be washed away by Jesus the Christ.

Sin should be forsaken because of the evil consequences which it entails upon others. They are not confined to those who commit the sins. The sins of Saul brought death to his sons. We are told that sometimes the third and fourth generations suffer for the sins of the parents. Weak, feeble, nervous, and irritable children are often the result of the sins of the parents. The evil influences and bad effects of sin are seen on many others besides the relations of those who committed it. For instance, the man who writes a bad book will contaminate many minds. A corrupt youth may commit a sin in the presence of many associates, and thus teach them to do the same. Hence we see the evil consequences of sin are wide and far-reaching, and not confined alone to those who commit them.

Sin should be forsaken because it caused the death of Christ. He bare the curse of sin on the tree. His dreadful agonies in the Garden of Gethsemane, and upon the cross, tell how God hated sin. When the Romans saw the blood issuing from Cæsar's wounds, their hearts were stirred to mutiny, and they arose in vengeance against his murderers. So when we see

the blood of Christ, and know that sin caused it, should we not arise and wage a vigorous warfare against sin, cast it out of our members, and warn others of its fatal and dreadful effects?

Another reason that sin should be forsaken is that it brings death and destruction. "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of hell." Sin is the cause of every murder and every suicide. It brings death to the drunkard and vicious. The end of sin is death. "The wages of sin is death." Death of body, soul, and mind. Death to God's love and presence. Death to usefulness, virtue, and long life. It precipitates into the second death, where there is destruction to all light, love, joy, peace, happiness, and hope. Seeing, then, the fatal effects and consequences of sin—the loss, trouble, poverty, shame, and destruction which follow it—should it not be forsaken? Should not all sinful temptations be resisted? Should we not kill it before it kills us? Should we not separate ourselves from it, before it separates us forever from the presence of God and the angels?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JESUS THE CHRIST, AND WHAT SHALL BE DONE WITH HIM.

THIS IS THE GREATEST OF ALL QUESTIONS.

In what business shall I engage? To what form of government shall I adhere? Where shall I make my home? What books shall I read? and Whom shall I choose as my associates? are all great questions. There are many great questions in connection with the life that now is; but the greatest question, in time and eternity, is, What am I doing with Jesus who is called the Christ?

Notwithstanding this being the age of invention, education, business, science, and politics, there is no question which is moving more pens, commanding more tongues, exciting more thought, demanding more attention, and calling out deeper interest than the question about Jesus the Christ. His portrait stands first in art; his biographies stand first in literature; his followers stand first as the intellectual and moral lights of the world; and his religion is doing more to elevate humanity, bind up the broken-hearted, loose the captive, lessen vice, and civilize the savage, than all other instrumentalities on earth.

THIS IS AN INCOMPARABLE QUESTION.

There is but little comparison between earth and heaven, time and eternity, the bodily with the spiritual

interests, and between man and God. This question respects the care of our souls, the pardon of sins, and the education and preparation for eternity. Under the calamities of life, in the face of death, and in sight of judgment, this question is paramount to all others.

THIS IS AN IMPERATIVE QUESTION.

Something must be done with Jesus. He must be accepted or rejected. It was imperative that Pilate do something with Jesus; the same necessity rests upon every one; there is no middle ground. It is imperative that the taxes be paid, or the property will be sold. It is imperative that the body be fed, or death will ensue. It is imperative that you educate the mind, or it will lapse into ignorance; and it is imperative that man be prepared for heaven, or he will never enter there. It is necessary that man confess the name of Christ in this world, or Christ will not confess his name in the world to come. It is necessary to be numbered with his disciples in time, in order to be amongst the saved in eternity.

THIS IS A PERSONAL QUESTION.

Every man and woman is individually responsible. "The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin." "Choose ye this day whom ye will serve." "Work out you own salvation in fear and trembling." It is personal to the rich; though with their wealth they can scarcely enter the kingdom of heaven, yet if they do not favorably decide this question, they will be spiritually poor in time and eternity. It is a personal

question to the poor; though they be troubled with what they shall eat, what they shall drink, and wherewithal they shall be clothed, yet if they do not favorably decide this question, they will be eternally poor. It is a personal question to the young and the old, the weak and the strong. None can escape responsibility. Each has sinned, and each must seek for pardon.

THIS IS A TROUBLESOME QUESTION.

It troubled the Jews to such an extent that their scribes, doctors, and chief priests assembled to discuss and decide what to do with Jesus. They entertained all sorts of opinions about him, and no doubt made all sorts of suggestions as how to dispose of him. They finally concluded to arrest him, and see if they could not find cause to condemn him to death. They sent out a band of people with clubs and lanterns, who arrested Jesus, bound him, and led him to the court-room. They suborned witnesses to swear falsely against him; they questioned him; they decided to reject him, and condemn him to death. But it was not lawful for them to put any man to death without first obtaining the consent of Pilate, the Roman governor; accordingly Jesus was taken to Pilate. He proved a troublesome question for Pilate, who listened to their accusations, and then said unto them: "Take ye him and judge him according to your law." Pilate was a Roman, and did n't want to be troubled with their matters; but, according to their laws, Pilate was compelled to give them a hearing. After they further accused Jesus, Pilate took him to one side, and examined him. He then came out, and said unto the Jews: "I find in him no fault at all." "And they were the more fierce, say-

ing, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." When Pilate learned that he was a Galilean, he thought he would dismiss the troublesome question by sending him to Herod, the ruler of Galilee, who was then in Jerusalem. Herod was unable to decide the troublesome question, and so he arrayed him in a gorgeous robe and sent him back to Pilate. Pilate now conceives of another way to dismiss this troublesome question: "Ye have a custom that I should release unto you one at the Passover. Whom will ye that I release unto you, Barabbas the robber, or Jesus who is called Christ?" And about this time he received a letter from his wife, who was also troubled about Jesus, saying: "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him." "But the chief priests and elders persuaded the multitude that they should ask for Barabbas, and destroy Jesus;" and when the governor said unto them, "Whether of the twain will ye that I release unto you?" they said unto him, "Barabbas the robber." Pilate, more deeply troubled, unwilling to decide the question, submits it to their decision by saying, "*What shall I do, then, with Jesus?*" And they cried out, "Crucify him, crucify him." And in Pilate's trouble, he sayeth unto them: "Shall I crucify your king?" And they said unto him: "We have no king but Cæsar. If thou let this man go, thou art not Cæsar's friend." "And when the governor saw that he could prevail nothing, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person. See ye to it." And when he had scourged Jesus, he delivered him to be

crucified. And they led him away, and crucified him. Thus the Jews thought they were rid of this troublesome question. But no, it was only a temporary overthrow. Three days he seemed dead to this world, yet he was alive, and moving in triumphal march in another world. On the morn of the third day his spirit came back from hades and his body from the tomb; for forty days he mingled with his disciples, and then told them to go into all the world and preach the gospel unto every creature, beginning at Jerusalem. They began preaching at Jerusalem, which had been favored with so many means of instruction, which was the capital of the Jewish nation, and which was the scene of Christ's crucifixion. To these worldly Jews who had rejected Jesus, came the declaration that "God hath made that same Jesus whom ye crucified, both Lord and Christ." The troublesome question is not yet settled. Again it is pressed upon them; again it is put to them with more earnestness, more boldness, and greater demonstration of its importance. Many of them cried out: "What shall we do?" They were told to repent and be baptized in the name of Jesus for the remission of sins, and they should receive the gift of the Holy Ghost. Some mocked; some were astounded at the doctrine and miracles; some said, We will hear again concerning this matter. The majority of the Jews rejected this Jesus, and instituted a series of dreadful persecutions against his followers, which scattered them abroad. Everywhere they met they preached this Jesus and the resurrection; they pressed upon the people the need of salvation—the offer of pardon, full and free, through this same Jesus who was crucified and raised from the dead. Thus they preached

in Samaria, in Antioch, in Galatia, Bythinia, Pontus, Berea, Philippi, Ephesus, Athens, Rome, and throughout nearly all the world. This question they brought before Jews and Gentiles, male and female, barbarians and Scythians, scribes and Pharisees, Roman and Jewish tribunals, kings and peasants. Felix, on his throne, trembles when the righteousness of this Jesus is presented unto him; King Agrippa is almost persuaded to accept him; Dionysius, the Athenian librarian, accepts this Jesus as his Christ. Great congregations of people assemble in all the leading cities to hear this great question discussed, and in some places the pagan gods and magic books are burned, to give way to the Word of this Jesus, which so mightily grew and prevailed. From Dan to Beersheba, and from center to circumference, the earth was stirred up on this great question. Coming down through the ages, it has ever been, and is to-day, the greatest of all questions.

WHAT ARE YOU DOING WITH JESUS?

One class of people say, "We accept him as an exalted pattern of humanity, but not as the divine Son of God," and they say this in the face of his divine attributes and perfections. He was from eternity. "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh, and dwelt among us." "He is before all things." "I am before Abraham." "The same yesterday, to-day and forever." All knowledge is ascribed to him. "Yea, Lord, thou knowest all things." "In whom are hid all the treasures of wisdom and knowledge." All power is ascribed to him.

"All authority is given to me in heaven and in earth." By him the worlds were created and are now upheld. "He is able to save to the uttermost." He acknowledged that he was the Son of God, the promised Messiah: God so owned him: his disciples and apostles so considered him. Notwithstanding these scriptural teachings, there are some people who profess to love God, but who never sing, nor pray, nor commune, nor conduct any religious service in the name of his Son.

Again the question is asked, What are you doing with Jesus? A great many people who profess to be his followers wrap him up in forms, rituals and ceremonies. In the words of Mary at the sepulcher, "They have taken him away and we know not where they have laid him." They estimate him in proportion to the ability of the choir to sing, or according to the wealth of the church, or the ceremony in the service, or the dignity of the membership. No wonder they find so little comfort in Christianity and so little delight in their Saviour.

Again the question is asked, What are you doing with Jesus? A considerable number reply, "We are doing nothing with him. We are indifferent. We will not be pressed into a corner. We find no fault in him. We have a high regard for the church, and wish you every success, but we prefer to remain indifferent." Not so; none can be indifferent to this great question. Listen to the words of this Jesus: "He that is not with me is against me. And he that gathereth not with me scattereth abroad." "No man can serve two masters." Indifference is a terrible cheat, and most ruinous to the soul. To be indifferent, or to remain undecided is merely a silent rejection of Jesus the Christ.

Again the question is asked, What are you doing with Jesus? This time it is answered by a class of people who boast of being truth-seekers, and who pride themselves on their scientific speculations. These people reject him; they laugh at those who accept him; they ridicule the doctrine of the atonement; they disown his claims upon their attention; they disown his claims upon their souls. Some in their sins and ignorance consider his teachings a myth and superstition handed down from the dark ages. The Bible, in speaking of this class of people, says, "They are corrupt; they have done abominable works; there is none that doeth good."

Again the question is put, What are you doing with Jesus? and the multitude of the redeemed in Christ reply, "We are loving him, trying to serve and obey him; we are trying to grow up into him who is Head over all, and striving to constrain others to own him as their Saviour." This class have redemption in his blood. Christ is within them the hope of glory. In closing we ask the question, What have you been doing with Jesus? What are you now doing with Jesus? What are you going to do with Jesus?

What are you doing with him as a teacher? "Never man spake like this man." "He spake as one having authority." "By this man is preached unto you forgiveness of sins." Moses, David, Solomon, Plato, Demosthenes, and Cicero never spake like this man. He possessed more knowledge than all the teachers of this world. He was the author of what he said. He knew of the value and importance of what he said. He spake with great authority, with great wisdom,

with great tenderness, with great earnestness, and upon the great subjects of salvation from sin, and eternal life. Are you sitting at his feet, and learning of him to be meek and lowly in heart, to inherit his kingdom and to walk the ways of truth, joy, peace and love?

What are you doing with him as a foundation? Are you building on him? He is the strong, firm and abiding foundation. The foundation of acceptance with God: "No man cometh unto the Father save by me." The foundation of peace: "We have peace with God through our Lord Jesus Christ." The foundation of redemption: "In him we have redemption, even the forgiveness of sins." The foundation of hope: "We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." He is the foundation of eternal life: "To whom can we go but unto thee? thou hast the words of eternal life."

What are you going to do with him as a Saviour? He came to save from the curse of the law, from the dominion of Satan, from sin, with its guilt, power, and doom, and from the terrors of the judgment. He proved his ability to save by his life, his tears, his miracles, his teachings, his death, his resurrection, his ascension; by what he has done for the world, by those whom he has saved. He is willing to save. Hear him say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" "Him that cometh unto me I will in no wise cast out." "Whosoever will, let him come."

What are you doing with his life? He is a prophet, priest and king. He is a saviour, shepherd and friend. His character is blameless. He is without sin—no

guile in his mouth. He is God-man. He is perfect in humility, gentleness, patience, wisdom, and love. All noble traits of character as seen in men, meet in perfect harmony in him. He also reflects the image of God. Hear what an eminent author says of him: "Jesus of Nazareth, without money and without arms, conquered more millions than Alexander, Cæsar, Mahomet, and Napoleon; without science and learning, he shed more light on things human and divine, than all philosophers and scholars combined. Without the eloquence of schools, he spoke words of life as never were spoken before or since, and produced effects which lie beyond the reach of orator or poet. Without writing a single line, he has set more pens in motion, and furnished themes for more sermons, orations, discussions, learned volumes, works of art, and sweet songs of praise, than the whole army of great men of ancient and modern times. Born in a manger, and crucified as a malefactor, he now controls the destinies of the civilized, and rules a spiritual empire which embraces one-third of the inhabitants of the globe. There never was, in this world, a life so unpretending, modest, and lowly in its outward form and conditions, and yet producing such extraordinary effects upon all ages, nations, and classes of men. The annals of history produce no other example of such complete and astounding success, in spite of the absence of those material, social, literary, and artistic powers and influences, which are indispensable to success for a mere man."

What are you doing with him in your homes, in your business, in your incomings and outgoings, and in your every-day lives? If you are wise, if you are

seeking your highest and best interests, you will always own him as your teacher, and build upon him for your foundation of pardon, peace, hope, and life. Unto all who have not accepted him, I appeal to let the New Testament answer this great question for you. It will tell you to believe in him as the Son of the living God, to accept him as your personal Saviour, to receive him in all of his offices and fullness to save; to obey his commandments, and to abide in him in prosperity, adversity, happiness, and sorrow. By so doing, when he comes again, he will fill your souls with joy by saying: "Well done, thou good and faithful servant, enter thou into the joy of the Lord."